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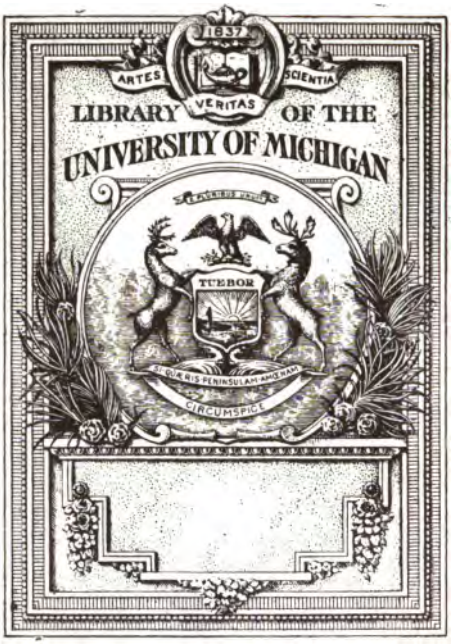
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THE

MONTHLY JOURNAL.

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DR. PEABODY'S LOWELL LECTURES.

THE honorable place which Dr. Peabody has long held among our clergy, and the large measure of popularity which his Lectures on Christian Doctrine and his Sermons of Christian Consolations have enjoyed, will secure for his recently published volume of Lowell Lectures a cordial welcome, even beyond the limits of our denomination. By the will of the late John Lowell, jun., as is probably known to some of our readers, provision was made for the delivery in the city of Boston of annual lectures on certain specified themes. "As the most certain and the most important part of true philosophy," the testator wrote in this document, "appears to me to be that which shows the connection between God's revelations and the knowledge of good and evil implanted by him in our nature, I wish a course of lectures to be given on natural religion, showing its conformity to that of our Saviour." Accordingly, when Dr. Peabody was invited to prepare a course of lectures to be delivered before the Lowell Institute, as this noble foundation is called, he

sought permission to prepare a course, showing, in exact conformity with these words of its founder, that Christianity is, in the highest and broadest sense of the term, natural religion. The lectures, twelve in number, were delivered last spring to a highly intelligent and appreciative audience; and they are now published in a form of much typographical excellence.* Few persons who heard the entire course could have failed to notice the admirable manner in which the lecturer had drawn up his programme, and the thoroughness with which he treated each specific topic; but his illustrations and his arguments are even more apt and impressive on the printed page than they seemed when we listened to them eight or nine months ago. This is due, in no small measure, to the exceeding beauty of the style, which is uniformly lucid, polished, and forceful. Indeed, we do not remember to have seen any volume of lectures, originally prepared for delivery before a miscellaneous audience, in which the style was more nearly perfect. If this should seem, to any one who has not read the book, extravagant praise, we cannot doubt that a very slight examination of its pages will satisfy him that we have not overstated the merits of Dr. Peabody's style; and we have given this prominence to a matter which many persons undervalue, because it is unfortunately becoming rare to find among our younger writers and public speakers one whose productions are not disfigured by mixed metaphors, pleonasms, foreign idioms, and the most careless and

* Christianity the Religion of Nature. Lectures delivered before the Lowell Institute. By A. P. PEABODY, D.D., LL.D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Gould and Lincoln. 1864. Small 8vo, pp. 256.

inaccurate use of words. In some of our author's previous writings, we have noticed a greater fondness for words of Greek or Latin derivation, or for words retaining the Greek or Latin form, than we could altogether approve; but this is seen in the volume before us in only a very small number of instances, — not more than six or eight, as we remember, — and we have no other criticism to make on the style.

In carrying out his plan, Dr. Peabody begins with an introductory lecture on "Natural and Revealed Religion," which is mainly devoted to a definition of the term *religion*, with a statement of the distinction ordinarily made between natural and revealed religion, and an examination of the alleged sources of religious knowledge; namely, consciousness, intuition, and reasoning. Neither of these does he regard as an adequate source of such knowledge. In conclusion, he points out the office of analogy in the investigation of truth, and maintains that natural religion, as it is commonly understood, is insufficient for the wants of man. In his second lecture, he treats of "Revelation;" and after showing, with much cogency of argument, that revelation is a postulate of human nature, is demanded by the analogy of the divine government, and is antecedently probable from the nature of God, he proceeds to answer the objections sometimes urged against Christianity on the grounds of its late promulgation and its limited diffusion, and closes with some admirable remarks on the peculiar fitness of the Christian era for the establishment of Christianity. His third lecture is devoted to "Miracles;" and, though offering little that is new, is one of the ablest of the series. The course of his argument is so clearly set forth in the closing words of the lecture, that we cannot do better

than to cite them here. "My object in this lecture," he says, "has been to vindicate for miracles their place in natural religion. I have shown you that there is in the human soul a craving and an appetency for them, as seen in the almost universal tendency to believe in them; that, so far from their being opposed to natural laws, they have formed part of the undoubted history of Nature, are in accordance with those divine attributes for which Nature is but another name, and, in a wider generalization, may be comprehended within the circuit of natural laws; and that they are adapted to the temptations and sorrows which are among the essential experiences of human nature. So far, then, are they from being attended by any antecedent improbability, that they are capable of being established by competent human testimony, and especially by so strong an array of unexceptionable witnesses as attests the Christian miracles." The fourth lecture is on "Records of Revelation," and shows, with equal ability, how entirely "the Hebrew and Christian Scriptures meet the demands and fulfil the conditions of natural religion."

Having thus opened the way for a specific application of his arguments to the truths of Christianity by showing the antecedent probability of a revelation; that it needs to be authenticated by miracles, which are not necessarily exceptions to natural laws; and that the Scriptures of the Old and the New Testament are in accordance with what the religion of Nature might lead us to anticipate, — he proceeds in the remaining lectures to verify some of the contents of the Christian revelation. These lectures accordingly treat of "The Love of God;" "The Providence of God in Human Art;" "The Providence of God in Human Society;" "The Holiness of God, — God in

Christ;" "Immortality;" "Christian Morality;" "The Natural Religion of the State;" and "The Sabbath a Law of Natural Religion." They all show the same thoroughness of treatment, the same aptness of illustration, and the same transparency and beauty of style, which characterize the four lectures devoted to a more comprehensive view of his subject. But it would be aside from our purpose to attempt any analysis of them. Commending them all, therefore, as worthy of high praise, we would invite the especial attention of our readers to the lectures entitled "The Providence of God in Human Society," and "The Natural Theology of the State." They are among the most admirable discussions of the important questions considered in them that have ever come under our notice; and there are few persons who would not derive from them the materials for much profitable thought.

Such, in brief, are the character and contents of Dr. Peabody's volume. Occupying a position equally removed from an irreverent scepticism on the one hand, and a blind faith on the other, he was specially qualified to exhibit the *a priori* arguments in favor of the Christian revelation; and this he has done with marked ability and success. He does not claim to have presented an exhaustive discussion of the subject, and, in his last lecture, expressly says that he has only indicated the general course of the argument, leaving the outline to be filled up by subsequent inquirers; but he has nevertheless made a most valuable and timely contribution to our theological literature.

TWO LITTLE POEMS, AND HOW THEY WERE DONE.

A FEW days ago, a woman came to me, and said, "I want you, sir, if you can, to go down with me to our place, and preach a funeral sermon for my boy. He died before Vicksburg. I have been down for his body; am now on my way home with it; and it will be a great comfort to us if you will go down to the burial." Of course, there was no refusing the request. The lady was a stranger, though well known to dear friends; but she was a widow. Her son was a soldier: he had died for the great trust, and had died *before Vicksburg*. No doubt, I should have gone down, if possible, under any circumstances; but these things brought the matter right home. So we at once arranged our time. I found "our place" a small country town, and the funeral services were held in the Methodist church. The church was full of friends, who wanted to pay this last mark of respect to a good soldier before he was laid in his rest. It is little matter what the preacher said: the time was eloquent, had he been silent. Indeed, this was mainly what he could find to say, — this grand sermon spoken from one "being dead, yet speaking." How much more this presence must be than what we can say about it, though we had the tongues of angels to tell it! He said, "I preach about the great trust that has come down from the fathers. This man stood fast for it in the day of battle. We stand in the presence of this great principle for which we contend. We wonder and exult to find it so intrenched in the nation's heart. It so shone out of those eyes and thrilled through this frame as to lift this farmer's boy into the great place of an heroic man. We

say hunger, he hungered; sickness, he was sick; faithfulness, he was faithful; weariness, watching, cold, and heat, — he endured them all. We speak of battles: we wonder how we could stand in the thick of their thunder and fire and death. The captain testifies how this young man went through them steady as a veteran in the Old Guard. I try to tell you what it is to die for our country; of this greatest, grandest, utmost sacrifice; the gift of a life with the bloom on it, — with the charm and freshness and fire in it. That gift, James Hummel has given in his first unsullied prime." In my interviews with this mother, both before and after the funeral (for I went out to her home, — a sweet rural place, nestling in vines and apple-trees, away out on the prairie), I came into the possession of that, but for which my little history had not been written. "James was born here," she told me, "and brought up entirely on the farm: had never been much in school; for long ago I was left here a widow with my little children, and we had to farm the place among us. A good, honest, kindly lad, though he was my son, as I ever knew. His letters home for a long time were cheerful and bright. He fought at Arkansas Post; and how he fought, you will see in this letter from one of his officers. Then, poor fellow! he fell sick; went into hospital in St. Louis. By some cruel official blunder, was reported a deserter; and that killed him. He started as soon as ever he could get out, and went to Vicksburg, where his regiment lay; reported himself, and went on duty. He had previously made his will, and sent it home to me, requesting me to fetch his body home; bore up through two assaults on Vicksburg, and then died. But," she continued through her tears, "here is something I cannot understand, — as long as James was with me (and that was twenty years),

I never thought that there was any poetry in him: but, after he left me and was a soldier, he began to write poetry, and send it home; and I want you to look at it."

I found a number of little poems written on different subjects. One, still remaining untranscribed, was written in a rude, heavy hand, that told far more of the axe and plough than of the pen. But two of the poems, especially, — one written after Arkansas Post in memory of some dear comrade, and another when his own good fight was nearly over, — were by far the best in the little collection; so touching in the light of the lad's story, that I esteem them well worth preserving in the "Monthly Journal." Here is first what we may call "In Memoriam:" —

"He bravely fell on the battle-field, —
A friend and comrade true:
No fear of death could make him yield;
He fought for the red, white, and blue.

I stooped to give him water. He said,
'I feel that death is nigh;
The heavy shadows fill my head:
Tell Harrington. Good-by!'

He murmured once again, and said,
'Do you think we shall win the day?'
Then closed his eyes: his soul had fled;
In Death's cold arms he lay.

It was night when we dug his narrow grave
Upon the field of fame;
And none lie near but the true and brave,
Who died for their country's name."

The other poem was written, evidently, when, like Christian, he was already within sight of the shining ones, waiting to bear him into the Celestial City.

"Death touches easily my brow,
And brings relief from every care:
Though short my mortal span below,
'Tis long enough to sojourn here.

I faint and languish to the grave,—
Gently and softly die away:
Upheld by Him with power to save,
Why should I fear the dawning day?

Perhaps expiring with the day,
As the dark shadows settle fast,
I'll sigh my latest breath away,—
My sweetest moment be my last.

While I have trusting trod the earth,
My lot has been few cares to know:
I covet now the better birth;
Would gladly leave the life below."

O great, brave, simple soul, good soldier!

THE SOUTHERN NEED OF DR. NOYES.

EVERY reader of the President's last proclamation must see that slavery is now fairly doomed to be sacrificed on the altar of our national integrity. As there is no longer the least prospect of peace on any other terms than emancipation in the rebellious States, it is high time to consider what are the chief reasons for the opposition of our erring countrymen to the humane decree which is the delight of our land and the glory of our age.

No doubt, much of the dislike of emancipation, on the part of the ruling class at the South, springs from a selfish love of gain, and an unbridled lust for political power. Still we think, that if the Southerners persist in their struggle, after it has become, in our view, an evidently hopeless one, it will not be merely a restless obstinacy, but, in part at least, the natural effect of a deeply rooted conviction, that the divine sanction which they believe to be given to slavery will yet be made apparent

by some human or superhuman intervention, which shall rescue their sacred institution from its present perilous situation.

The remarkable unanimity at the South in the defence of slavery is not to be attributed to the total depravity of the people, but to a servile regard for the letter of Scripture, even when it approves what, without its approval, would be condemned as unjust and barbarous.

All who have lived at the South, or have been intimate with the better class of Southerners who have so frequently visited the North, can testify, that, however lacking in general accuracy of scholarship and a proper regard for the dignity of labor, these countrymen of ours have been very far from destitute of all the nobler traits that adorn humanity. During the reign of terror which now prevails, it is easy to yield ourselves to a superficial delusion, that an entire people have become monsters of cruelty and meanness; but, when the secret history of the Rebellion is given to the public, the world will be satisfied that many odious measures were not enforced by military despotism until they had encountered numerous and strenuous protests.

> "What's done we partly may compute,
> But know not what's resisted."

For instance, it is generally believed that South Carolina at least gave a universal sanction to the basely treacherous course of Davis, Floyd, and Breckenridge; but in a letter written at John's Island, May 11, 1860, found, with other papers, buried in the garden of a fine plantation near Beaufort, the writer, who was undoubtedly a man of position and influence, after avowing that he is a disunionist, and ready to act in any open and high-minded way, adds, "I could never enter into a Presi-

dential nomination; for, to do so, it must be done in good faith; and, if my candidate should be beaten, I would be bound to submit to the result. The election of Seward is calculated to dissolve the Union. Some States have pledged themselves to secede if he was elected. *I do not understand the ethics which will justify entering into an election without abiding by the result.*" This slaveholder, surely, was a man whose conscientiousness was not below the average of a New-England community; and it cannot be that he stood alone. Indeed, it would be consummate folly to deny that many Southern men have borne names that were synonymes of magnanimity and honor; and many Southern women have proved themselves unsurpassed in the constancy of their friendships, and the generosity of their devotion to the poor and the suffering.

It may be asked how we are to reconcile our claim for the Southern people of ordinary conscientiousness and goodness of heart with their devotion to the cause of human bondage, which is "the sum of all villanies." Our answer is ready. Southern willingness to engage in a civil war, with the odds fearfully in favor of the other side, and at the risk of both pecuniary and political ruin; Southern cheerfulness in making as vast sacrifices of treasure and blood as were ever made by any people defending the holiest standard, — are largely attributable to the baneful influence of false principles of biblical interpretation which have been taught in the schools of all portions of the Republic, and still constitute prominent and cherished elements of the popular theology. Gen. Polk and Admiral Semmes are the legitimate offspring of Bishop Hopkins and Nehemiah Adams. Princeton powder and Andover artillery brought down the old flag that floated over Sumter.

"Vice-President" Stephens referred to the ante-theological period of Southern opinion when he admitted that "the prevailing ideas entertained by him [Jefferson] and most of the leading statesmen, at the formation of the old Constitution, were, that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally, and politically." It was after slavery became too profitable for men to feel that they could afford to admit it to be wrong, that any great diligence was manifested in shielding it with Scripture. Then the dignitaries of the Church, with an alacrity which almost shocked unsophisticated sinners, came forth to defend, as satisfactory to Heaven, an institution too foul and hideous to be long tolerated on earth. In doing so, they availed themselves of the unsullied orthodoxy of the South. Addressing those who were accustomed to adore as divine expedients what they would have abhorred as human policy, they proceeded to conquer the humane prejudices of the people by a similar appeal to authority. Minds that have just received an irrational religion will find it difficult to reject an immoral one. As it was agreed by all parties, North and South, that the Bible has unmixed truth for its contents, and spreads everywhere with divine authority, demanding our submission, all that was required was to find a single text which should sanction the holding of men as property. Such texts the Old Testament contains in great abundance. That there is, of course, no reference to American slavery, that Hebrew slavery differed in many striking particulars from that of Louisiana and the Carolinas, is well ascertained; but that, in some essential form, human bondage was considered a divinely approved feature of Jewish society, — this is a fact too notorious for argument. And, by such verses, the consciences of

believers were soothed even to stupefaction; as they may well have been, admitting the equal authority of all parts of the Scriptures. Generation after generation grew up at the South most carefully instructed in the evidences of the divine origin and authority of slaveholding. Pure-minded girls, and boys that loved fair play, had their murmurs at what they saw around them checked at once by the questions of some holy man: "Are ye wiser and better than God? Will ye be led away into false doctrine by those New-Englanders who question the reasonableness of the Trinity?"

We suppose that there are hypocrites at the South, as there are in every other part of the world; but there, as elsewhere, the multitude are sincere in their superstitions and fanaticisms. The sweet and tender piety which pervades many of the letters from friends at home, found in camps captured from the rebels, and their churches so thronged on Fast and Thanksgiving days, attest the earnestness of their trust that God is on their side. So great is their deferences to clerical authority, that, if we can trust our memory, a prominent evangelical journal at the North has recently declared that Rev. Drs. Palmer and Thornwell might have prevented the war. And mark the unfeigned and approved piety of some of their military leaders. The "Independent" expresses stronger hopes of the salvation of "Stonewall" Jackson than it has ever expressed in behalf of Dr. Channing; thus indicating its thoroughly Orthodox conviction, that it is better to be a rebellious and proslavery believer than an antislavery heretic, however loyal. From the time when Jackson, and his father-in-law, Rev. Dr. Jenkin, prayed together all night, to the close of his brilliant military career, this champion of the buying of men and women,

and the selling of children, was as conscientious as Wendell Phillips and as devout as John Brown. What lacked he yet, then? Such sensible views of the inspiration of the Bible as would have left him at liberty to undo heavy burdens, and let the oppressed go free.

These important lessons Dr. Noyes could have taught "Stonewall" Jackson; and we wish that the Cambridge professor had the whole people of the South for his pupils to-day. There is no other instructor that they need so much. We have never been in his lecture-room without listening to the music of chains that were falling from the bodies as well as the minds of men. His quiet but searching influence may never be recognized in all its magnitude: but, holding in his hand the key which gives the only possible access to the intellects and consciences of religious slaveholders, his gentlest utterances are proclamations of emancipation; and, in the day when the secrets of all hearts shall be revealed, it will be seen that those principles of interpretation which drive slavery from all its consecrated intrenchments have made him indeed one of the liberators of America.

P. S. — Reverses are so common in these uncertain times, and the monitors are doing so much to make fore and aft no longer distinguishable, that we make no apology for giving our text here at the end. It may be found in an encouragingly fair and brave article on "the Problem of Inspiration," in "The New-Englander" for October, 1861.

"Still another related question is, how far the pure theory of inspiration, and the cognate conception of spiritual progress by accretion, are responsible for that blind, unreasoning superstition which finds its home in Rome, and its outposts in exclusive theories of church organization and ordinances, and

especially in proslavery Christianity. We hear much of the danger of rationalizing tendencies in the Church. The danger is real, although by some exaggerated. But the *divorce* of reason from religious faith and conscience has wrought more injury by far than all that has resulted from rationalism. It has given us the errors named above, and many more. The tone of mind and thought which does not look the *rationale* of its faith in the face; which swallows all spiritual aliment on authority, without presuming to taste its quality, — is prepared to be the dupe of whatever superstition shall first present a plausible claim to respect. Who would have dreamed of going to the Bible to find a sanction for slavery, had not men been taught to believe that the authority of any part of the Bible — of any part taken by itself — is sufficient to sanctify any thing? It is a question, whether that view of inspiration which brings it to bear upon the soul as an absolute authority, and sometimes, perhaps, with almost smothering force, has not done much to produce this baleful superstition, with all its often blood-stained fruits. This, too, is a question which we do not decide. It must be considered, however, by those who would determine the comparative effectiveness, ultimately, for good, of the two methods of inspiration supposed."

HINDOO MISSION.

UNITARIAN MISSION, CALCUTTA, Oct. 8, 1868.

To Rev. S. H. WINKLEY, Chairman India-Mission Committee.

DEAR BROTHER WINKLEY, — "Converts" and conversion, if I remember, formed the subject of my last letter, dated 23d September. Conversion, by assimilation and vitalization, I hold to be the way of the gospel. "I am come that men might have life, and have it more abundantly," is our Lord's exposition of his own work; and

St. Paul would further define it by bidding us "*grow* up in all things into Him who is the Head," till by the unity of faith and knowledge, of heart and work, of purer love and holier obedience, we all come even to the full measure of the stature of Christ, — "the unbelieved possibility of simple living" for man, and unto God. . . . I must therefore endeavor to pack this letter with facts bearing upon the question, "What of the night?" What signs of promise? What indications are there around us, here in Heathendom, that the light of Christ is breaking, and the darkness, the thick darkness, the darkness of the shadow of death, dispersing, or yielding to the faint dawn around the morning-star? Let me see. Shall I refer you to our daily journal? I will presently; but this moment comes to my desk a baboo (i.e., a gentleman), an inquiring, progressive Hindoo, money in hand. He wants a copy of "Selections from Channing." They have been all bought up, days and days ago. He chooses a copy of Harrington's "Memoir and Sermons," on which his eye happens to fall. Pays for that, a much shelf-worn copy, four annas. Retiring with his prize, he begs to know the price of a complete set of Channing's Works (five rupees), and when the ship that is bringing them will be here. "As soon as the 'Alabama' and the monsoon will let her." He will come on Sunday next; then, perhaps, I shall learn his name. Before he is out of sight, comes another; not a stranger. No time to converse now. He will wait three-quarters of an hour in the adjoining room, reading Rammohun Roy's "Appeals in Defence of the Gospel." By that time, I shall be ready to discourse to the down-stairs audience of about two hundred gathered in the main hall. Subject to-day, Christ's twenty-first parable, — the Pharisee and the publican; or, the sense of unworthiness.

Yesterday, by the way, we had sins of omission; and slowly at first, but by degrees in full confession, we found that we were all sinners, not in name, but in fact. There was, at first, some merriment at the singular discovery. What could it mean? "I am no sinner," is a remark that I have heard from a Hindoo of mature age and of the highest culture. It was a real and sudden discovery, a positive revelation. Each one felt like a fox in a trap; but he saw it was useless to attempt to escape. Deny it he could not: so each went home to think about this form of sin and its penalties. With the copy of "Harrington," which has just now taken wing, I gladly count *seventy-five* like Christian missionaries as having taken their departure on errands of mercy from our door since the fourteenth day of last month; and every one of them has all his expenses paid by Hindoos, who are thus getting vitalized, and tasting the sweetness of the bread of life.

I made an experiment, a week or two since, to test the interest taken in my daily discourses to the school. The parable of the Prodigal Son had detained us for two days; and, on the third day, I asked how many of my hearers would dare to come forward, and preach my last two sermons in one. (Not a bad experiment to be made in some of our churches at home.) I assure you, it pleased me well that no less than seven candidates presented themselves; four of whom preferred to remain, and do it after dismissal of the audience, as we had only time to hear three. Do our superintendents of Sunday schools ever call out boys or girls in this fashion to *echo* the general lesson? It would not be a bad idea. The perspicuity and point with which these young public speakers, "being very unexpectedly called upon," acquitted themselves, surprised me. I thanked God that night

when I thought how their young hearts might have been turned and touched and impregnated by the mercy and justice of the Father, and by the self-inflicted agony and judgment of the sinning child. Ah me! I am on the last page of my letter, and the "Daily Journal" is waiting unopened. We have, you see, an hourly journal written; little of it on paper, but much the larger portion being on the tenderer tablet which shall be read in that day when all hearts are opened.

Our venerated, benignant old well-wisher of eighty-six years, the Rajah Radhakaut, has lately been very near to death; but homœopathy, wisely administered by our friend and sympathizer, Rajender Dutt, has saved his life. I spent an afternoon with him lately, and I am assured by Rajender that he greatly enjoyed my visit. Where shall I stop? I have scarcely begun. Thus filled are the happy days of

Your brother, DALL.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 14, 1863. — Present, Messrs. Stebbins, Kidder, Hedge, Barrett, Winkley, Sawyer, Smith, and Fox.

The Finance Committee were authorized to prepare, and send to all the societies of the denomination, a circular, explaining the work in which the Association is now engaged, and asking aid to carry it on.

The Committee on Publications reported that two new army tracts, by Rev. John F. W. Ware, had been approved by them, and would soon be issued as Nos. 15 and 16 of the "Army Series."

It was voted to add another member to the Finance Committee; and Henry P. Kidder, Esq., was unanimously elected to fill the place.

After the transaction of other business, the Board adjourned to Monday, Jan. 11.

INTELLIGENCE.

Rev. EUGENE DE NORMANDIE has resigned the charge of the society in Littleton, Mass.

Rev. WILLIAM H. CHANNING, of Washington, has been elected Chaplain of the United-States House of Representatives.

Rev. HENRY WESTCOTT has resigned the charge of the society in Barre, Mass.

Mr. EVERETT FINLEY, a graduate of the Meadville Theological School in the class of the present year, has received a call from the society in Bloomington, Ill.

Rev. WILLIAM B. SMITH will continue to supply the pulpit of the society in Northborough, Mass., until April next.

Rev. FRANCIS TIFFANY has resigned the charge of the society in Springfield, Mass., on account of ill health.

Rev. LIVINGSTON STONE has accepted a call from the society in Charlestown, N.H.

Rev. GEORGE N. RICHARDSON, of Eastport, Me., has accepted an invitation to take charge of the society in Westborough, Mass.

Rev. FREDERICK M. HOLLAND has resigned the charge of the society in Rockford, Ill.

Rev. SOLON W. BUSH, of Medfield, has assumed the editorial charge of the "Christian Register," commencing with the present month.

Rev. THOMAS J. MUMFORD has received a call from the Third Religious Society in Dorchester, Mass.

BOOKS RECEIVED

Since our last Notice.

1. *Music of the Bible;* or, Explanatory Notes on those Passages of Sacred Scripture which relate to Music, including a Brief View of Hebrew Poetry. By ENOCH HUTCHINSON. Boston: Gould & Lincoln. 1864.

This large and handsome volume gives us all that is known in regard to the music of the Hebrews; which, to be sure, is not a great deal. It has thirty-eight illustrations, most of them being taken from the pictures of musical instruments in the Egyptian tombs. These pictures prove conclusively, that the Egyptians, in the earliest periods, had wind and string instruments; and that consequently the Hebrews could, and probably did, have the same.

2. *The Mercy-seat;* or, Thoughts on Prayer. By AUGUSTUS C. THOMPSON, D.D., &c.

This is a book devoted to the discussion of various questions concerning prayer. We have looked through it, and find it to contain many interesting anecdotes and suggestions.

3. *History of the Doctrine of a Future Life;* with a Complete Bibliography of the Subject. By WILLIAM ROUNSEVILLE ALGER. Philadelphia: George W. Childs. 1864.

This is one of the books which have a permanent value. Many works as large as this are in reality only huge ephemera, destined to drop soon into the region of weeds and worn-out faces. This is a very large book, involving a great amount of work in the mere labor of writing. It contains more than nine hundred closely printed pages; but that is nothing. The "London Directory" is a great deal larger; but the "London Directory" is only an annual plant. This book is one of the exhaustive sort. Our Bro. Alger has searched this subject through and through; and hereafter, whenever any one wishes to know any thing about the opinions of mankind on this topic, he *must* refer to this book. It does not follow that we agree with all its statements; but, whether we agree or not with the statements of the book, we must know them. Now, it is a great deal to achieve a book which cannot be ignored hereafter by any student. It delights us to think that one of our friends

should have given this example of true, thorough work. In these days, when all sorts of books drop from the press with sensation titles, the definite article striding in advance, "THE Great Tribulation," "THE Great Reformation," "THE" this, and "THE" that, — books the whole significance of which is contained in this first word of their title, — we are glad to have such "*A* Critical History of the Doctrine of a Future Life," which has a right to call itself, but does not call itself, "THE Critical History of a Future Life." Commend us to a book "rammed with life," and yet heralded modestly by the indefinite article.

Of course, we have not yet read it: no *critical noticer* ever reads the books he notices. But we mean to read it, and to study it too; and from time to time we shall have something to say about it. Meantime, be sure that this, at least, is a book "which no gentleman's library should be without."

4. *The Whip, Hoe, and Sword;* or, The Gulf Department in '63. By GEORGE H. HEPWORTH. Boston: Walker, Wise, & Company. 1864.

Here is another product of the war, another evidence of the education the nation is receiving. Our friend Hepworth, like BUTLER, like QUINT, like a thousand others, went to the South no rabid Abolitionist, perhaps not an Abolitionist at all; but every sincere, honest man who has been to the South, with his eyes open, and his heart in the right place, comes back saying to the Abolitionists, "You did not tell us half of the evils and woes of slavery." So Hepworth says, and so he shows it to be. His book is another of the *pièces justicatifs* of the Abolition movement. Read it, you who wish to know THE TRUTH about the South. Read it, and read Parton's "Life of Butler," and read Mrs. Kemble's "Life on a South-Carolina Plantation," and then, if you can, stand by the Boston "Courier" in its fossilized conservatism.

5. *The Farmer-Boy*, and how he became Commander-in-chief. By Uncle JUVINELL. Edited by WILLIAM M. THAYER, author of the "Pioneer Boy," &c. Second Thousand. Boston: Walker, Wise, & Company. 1864.

The writer of this, Mr. Heady, is totally blind, and almost deaf. His book is well written, and is an interesting account of Washington, well suited for children. Mr. Thayer's Introduction speaks of it in high terms; and it appears to us a good book for our Sunday-school libraries and for Christmas presents.

6. *Home Life:* What it Is, and what it Needs. By JOHN F. W. WARE. Boston: William V. Spencer. 1864.

This is another *real* book added to our collection of practical Christian teachings. In reading it, we thought of the father of our Bro. Ware, and said, "If there is 'thought in heaven,' our saint will look down with a pure joy at his son's work, the true continuation of his own." The spirit of Elijah doth rest on Elisha.

ACKNOWLEDGMENTS.

1863.			
Nov. 30.	From	Society in Wayland, for Monthly Journals, additional	$1.00
" "	"	Rev. Thomas T. Stone, to make himself an annual member	1.00
Dec. 4.	"	N. W. H., for Army Fund	3.00
" "	"	Edwin A. Wadleigh, to make himself an annual member	1.00
" "	"	Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals, additional (in all, $44)	30.00
" 9.	"	Society in Keene, N.H., as a donation, including $5 to complete life-membership of Thomas F. King, Esq. $30.00 For Army Fund 77.03 For Monthly Journal 37.00	144.03
" 14.	"	W. A. P. Willard, to make himself an annual member	1.00
" "	"	Rev. William H. Fish, J. H. Hills, and Everett Case, to make themselves annual members	3.00
" 15.	"	First Society, Baltimore, Md., for Monthly Journals, additional	1.00
" 16.	"	Society in Stow, for Monthly Journals, additional	1.00
" 17.	"	Rev. R. M. Hodges, for Army Fund	10.00
" 18.	"	Society in Chicopee, for Monthly Journals	11.00
" 22.	"	Society in Ashby, as a donation, additional (in all, $38.90)	17.25
" "	"	a friend, through Rev. J. F. W. Ware, for Army Fund	5.00
" 23.	"	Miss J. B. Smith, to make herself an annual member	1.00
" "	"	"Little Girls" in Hanson, for Army Fund	0.25
" 24.	"	Rev. N. A. Staples's Society, Brooklyn, as a donation	80.50
" 26.	"	G. A. Peabody, to make himself an annual member	1.00

STATISTICS.

THE Executive Committee have thought it expedient to republish in this number of the "Journal" the list of the Unitarian Ministers and Societies in the United States, together with the statistics which were printed in the number for January, 1863; making such corrections and alterations as are necessary to exhibit, so far as it is practicable to do so by such statements and figures, the real position of our denomination at the present time. In the preparation of these statistics, it has been the wish to include only those details which are likely to be of general interest. For this reason, the names and officers of local associations of ministers, of the various county Sunday-school societies, and of some other organizations, have been omitted; and, with a few exceptions, no associations which have not a distinct religious aim, or which include among their officers and members persons of various denominations, have been inserted. In the former class are many philanthropic associations of great value, and in the latter are such bodies as the Massachusetts Bible Society and the Convention of Congregational Ministers; all of which derive much of their support from members of the Unitarian body.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	Charles G. Ames.
Alton, Ill.	
Andover, North	Charles Carroll Vinal.
Ashby	Charles Bugbee.
Athol	Ira Bailey.
Augusta, Me.	Henry W. Brown.
Austinburg, O.	John B. Beach.

Baltimore, Md.	
Bangor, Me.	Charles C. Everett.
Barnstable	
Barre	Henry Westcott.
Bath, Me.	
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	John B. Green.
Beverly	John C. Kimball.
Billerica	James Sallaway.
Bloomington, Ill.	Everett Finley.
Bolton	E. C. L. Browne.
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New North	William R. Alger.
„ New South	William P. Tilden.
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	George L. Chaney.
„ West Church	Cyrus A. Bartol, D.D.
„ South, Hawes Place	James T. Hewes.
„ South Congregational	Edward E. Hale.
„ Church of the Disciples	James Freeman Clarke, D.D.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	A. S. Ryder.
„ Church of the Unity	George H. Hepworth.
Braintree, South	
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	
„ East	Silas Farrington.
„ West	Wales B. Thayer.
Brighton	
Brookfield	Edward I. Galvin.
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	William A. Whitwell.
Brooklyn, Conn.	
Brooklyn, N.Y., Church of the Saviour	
„ „ 2d Unitarian Church	Nahor A. Staples.
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Loammi G. Ware.
Calais, Me.	Jacob Caldwell.
Cambridge	William Newell, D.D.
„ Port	John F. W. Ware.
„ East	
„ Lee Street	Henry F. Harrington.
„ Allen Street	Frederic W. Holland.
„ West	Samuel A. Smith.
Canton	Edward C. Guild.
Charleston, S.C.	

Charlestown	George E. Ellis, D.D.
" Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Jaazaniah Crosby, D.D. Livingston Stone.
Chelmsford	
Chelsea	William T. Clarke.
" North	
Chicago, Ill., First Society	Charles B. Thomas.
" " Second Society	Robert Collyer.
Chicopee	Samuel C. Beane.
Cincinnati, O., First Society	Sidney H. Morse.
" " Church of the Redeemer	A. D. Mayo.
Clinton	
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers, South	
Dedham	Benjamin H. Bailey.
" West	Calvin S. Locke.
Deerfield	James K. Hosmer.
Detroit, Mich.	A. G. Hibbard.
Dighton	
Dixon, Ill.	
Dorchester, First Parish	Nathaniel Hall.
" Third "	
" Harrison Square	
" Neponset	
Dover	
Dover, N.H.	
Dublin, N.H.	Levi W. Leonard, D.D. William F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
" North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	John C. Learned.
Fairhaven	Courtland Y. De Normandie.
Fall River	Charles W. Buck.
Farmington, Me.	Thomas Weston.
Fitchburg	Jared M. Hurd.
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.

Hartford, Conn.	
Harvard	Henry H. Barber.
Haverhill	Joseph Angier.
Hillsborough, Ill.	
Hingham, First Society	Joseph Richardson. Calvin Lincoln.
" Third Society	
" South	J. L. Hatch.
Hubbardston	Henry F. Edes.
Jersey City, N.J.	
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Hassall.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	George Osgood.
Lawrence	William L. Jenkins.
Lawrence, Kan.	John S. Brown.
Leicester	James Thurston.
Leominster	Eli Fay.
Lexington	Leonard J. Livermore.
" East	
Lincoln	Charles C. Sewall.
Littleton	
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
"	
Lunenburg	
Lynn	Charles C. Shackford.
Madison, Wis.	L. B. Mason.
Malden	
Manchester, N.H.	A. W. Stevens.
Mansfield	
Marblehead	S. R. Calthrop.
Marietta, O.	J. M. Windsor.
Marlborough	William C. Tenney.
Marshfield	
Meadville, Pa.	Richard Metcalf.
Medfield	Solon W. Bush.
Medford	Edward C. Towne.
Mendon	William T. Phelan.
Milton	John H. Morison, D.D.
Milwaukee, Wis.	Carlton A. Staples.
Montague	D. H. Ranney.
Montreal, Can.	John Cordner.
Nantucket	John K. Karcher.
Nashua, N.H.	Samuel B. Stewart.
Natick, South	Horatio Alger.
New Bedford	William J. Potter.

Newburyport	Artemas B. Muzzey.
New Orleans, La.	
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton Corner	Edward J. Young.
„ West	William H. Savary.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
„ „ Church of All Souls	Henry W. Bellows, D.D.
„ „ Third Society	Octavius B. Frothingham.
Northampton	
Northborough	Joseph Allen, D.D.
Northfield	John Murray.
Northumberland, Pa.	
Norton	D. S. C. M. Potter.
Pembroke	Theophilus P. Doggett.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	Seth Saltmarsh.
Philadelphia, Pa., First Society	William H. Furness, D.D.
„ „ Second Society	William L. Chaffin.
Pittsburg, Pa.	Walter Wilson.
Plymouth	Edward H. Hall.
Portland, Me., First Parish	Horatio Stebbins.
„ „ Second Unitarian Society	
Portsmouth, N.H.	James De Normandie.
Providence, R.I., First Society	Edward B. Hall, D.D.
„ „ Westminster Society	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Martin W. Willis.
Raynham	
Rochester, N.Y.	
Rockford, Ill.	
Rowe	Hiram Norton.
Roxbury	George Putnam, D.D.
„ Mount Pleasant	Alfred P. Putnam.
„ Jamaica Plain	James W. Thompson.
„ West	T. B. Forbush.
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
Salem, First Church	George W. Briggs, D.D.
„ East Church	Dexter Clapp.
„ North	Edmund B. Willson.
„ Barton Square	Augustus M. Haskell.
Sandwich	Albert B. Vorse.
San Francisco, Cal.	Thomas Starr King.
Scituate	William G. Babcock.
„ South	William A. Fuller.
Sharon	
Sherborn	William Brown.
Shirley	Seth Chandler.

Somerville	Charles Lowe.
Southborough	
Springfield	
Standish, Me.	
Staten Island, N.Y.	
Sterling	
Stoneham	
Stow	George F. Clarke.
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	Joseph B. Marvin.
Toronto, Can.	
Townsend	
Trenton, N.Y.	Jefferson M. Fox.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Rushton D. Burr.
Vernon, N.Y.	William H. Fish.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	
Ware	John W. Hudson.
Warwick	I. Sumner Lincoln.
Washington, D.C.	William H. Channing.
Watertown	John Weiss.
Waterville, Me.	D. N. Sheldon, D.D.
Wayland	
Westborough	
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Wilton, N.H.	
Winchendon	
Windsor, Vt.	
Woburn	
Worcester, First Society	Alonzo Hill, D.D.
„ Church of the Unity	Rush R. Shippen.
Yonkers, N.Y.	

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
Alger, Horatio	South Natick	1860.
Alger, William R.	Boston, New North	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Northborough	
†Allen, T. Prentiss	New Bedford	
Ames, Charles G.	Albany, N.Y.	1863.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
†Badger, Henry C.	New Bedford	
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
†Barrett, Fiske	South Braintree	
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
†Bartlett, George W.	Cambridge	
Bartol, Cyrus A., D.D.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Beach, John B.	Austinburg, O.	1863.
Beane, Samuel C.	Chicopee	1862.
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Bicknell, W. M.	Boston	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
†Billings, Liberty	Port Royal, S.C.	
†Bond, Henry F.	Waltham	
†Bowen, Charles J.	Baltimore, Md.	
†Bowen, Daniel	Hingham	
†Bradlee, Caleb Davis	Roxbury	
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, Henry W.	Augusta, Me.	1860.
Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Brewster	1856.
Brown, William	Sherborn	1863.
Browne, Edwin C. L.	Bolton	1863.
Buck, Charles W.	Fall River	1863.
Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	Pepperell	

Bugbee, Charles	Ashby	1861.
†Bulfinch, Stephen G.	Boston	
Burr, Rushton D.	Uxbridge	1862.
†Burton, Warren	Salem	
Bush, Solon W.	Medfield	1856.
Caldwell, Jacob	Calais, Me.	1862.
Calthrop, S. R.	Marblehead	1860.
†Camp, Stephen H.	Rochester, N.Y.	
†Canfield, Charles T.	Chaplain 36th Mass. Regt.	
†Capen, Francis L.	Boston	
†Chaffee, Nathaniel O.	Bolton	
Chaffin, William L.	Philadelphia, Penn., Second Society	1862.
Chandler, Seth	Shirley	1834.
Chaney, George L.	Boston, Hollis Street	1862.
†Channing, George G.	Milton	
Channing, William H.	Washington, D.C.	1861.
Clapp, Dexter	Salem, East Church	1851.
†Clapp, Theodore	Louisville, Ky.	
Clarke, George F.	Stow	1862.
†Clarke, Stilman	Wilton, N.H.	
Clarke, James Freeman, D.D.	Boston, Church of Disciples	1841.
†Clarke, William T.	Chelsea	
†Cole, Jonathan	Newburyport	
Collyer, Robert	Chicago, Ill., Second Society	1859.
†Conway, Moncure D.	Concord, Mass.	
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Taneytown, Carroll Co., Md.	
Crosby, Jaazaniah, D.D.	Charlestown, N.H.	1810.
†Crozier, H. P.	Huntington, N.Y.	
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
†Cummings, Gilbert, jun.	Westborough	
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
†Cutter, C. A.	Cambridge	
†Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	Walpole, N.H.	
De Normandie, Courtland Y.	Fairhaven	1856.
†De Normandie, Eugene	Littleton	
De Normandie, James	Portsmouth, N.H.	1862.
†Dewey, Orville, D.D.	Sheffield	
Doggett, Theophilus P.	Pembroke	1861.
†Dorr, Theodore H.	Lexington	
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	

Everett, Charles C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
†Fairchild, E. B.	Sterling	
†Fanton, B. S.	Fitzwilliam, N.H.	
†Farley, Charles A.	Dedham	
†Farley, Frederic A., D.D.	Brooklyn, N.Y.	
Farrington, Silas	East Bridgewater	1861.
Fay, Eli	Leominster	1860.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
Finley, Everett	Bloomington, Ill.	1863.
Fish, William H.	Vernon, N.Y.	1862.
Flagg, S. B.	Kalamazoo, Mich.	1858.
†Folsom, Nathaniel S.	Concord	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	West Roxbury	1863.
†Forman, J. G.	Alton, Ill.	
Fox, Jefferson M.	Trenton, N.Y.	1862.
†Fox, Thomas B.	Boston	
†Frothingham, Frederic	Portland, Me.	
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
Fuller, William A.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Galvin, Edward I.	Brookfield	1863.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston, Hanover-st. Chapel	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Bernardston	1862.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
†Hall, William W.	Providence, R.I.	
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
Haskell, Augustus M.	Salem, Barton Sqnare	1862.
Hassall, Robert	Keokuk, Iowa	1863.
Hatch, J. L.	South Hingham	1862.
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Hewes, James T.	South Boston, Hawes Place	1862.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas, D.D.	Pres. Har. Col., Cambridge	1862.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	North Cambridge	1862.
†Holland, Frederic M.	Rockford, Ill.	
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, James K.	Deerfield	1860.
Howard, Thomas D.	Parry, Me.	1852.

†Hudson, Henry J.	Roxbury	
Hudson, John W.	Ware	1868.
†Humphreys, Charles A.	Chaplain 2d Mass. Cavalry.	
†Hunting, Sylvan S.	Chaplain 27th Michigan Regt.	
†Huntoon, Benjamin	Canton	
Hurd, Jared M.	Fitchburg	1863.
Hussey, C. C.	North Easton	1860.
†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
†Josselyn, Caleb B.	Malden	
Karcher, John K.	Nantucket	1863.
†Kendall, James A.	Framingham	
Kelsey, L. C.	Dixon, Ill.	1854.
Kimball, John C.	Beverly	1859.
†Kimball, Marshall G.	Boston	
King, Thomas Starr	San Francisco, Cal.	1860.
†Knapp, Frederic N.	Agent Sanitary Commission, Washington, D.C.	
†Knapp, William H.	Cambridge	
†Lamson, Alvan, D.D.	Dedham	
Learned, John C.	Exeter, N.H.	1863.
†Le Baron, Francis	Worcester	
†Lednum, John W.	Denton, Carolina Co., Md.	
†Leonard, George	East Marshfield	
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Pres. Meadville Theol. School	1863.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
†Longfellow, Samuel	Cambridge	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
†Lovering, Joseph F.	Chaplain 17th Maine Regt.	
Lowe, Charles	Somerville	1859.
†Marsters, John M.	North Cambridge	
Marvin, Joseph B.	Toledo, O.	1862.
Mason, L. B.	Madison, Wis.	
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Cincinnati, O.	1863.
†M'Intire, Farrington	Lancaster	
M'Daniel, Samuel W.	Feltonville	1862.
Merrick, John M.	Walpole	1840.
Metcalf, Richard	Meadville, Penn.	1860.
†Miles, Henry A., D.D.	Boston	
Moore, Josiah	Duxbury	1834.
†Moore, Robert		
Moors, John F.	Greenfield	1860.
Morison, John H., D.D.	Milton	1846.
†Morse, Sidney H.	Cincinnati, O.	
†Morse, William	Franklin, N.H.	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	

†Mountford, William	Boston	
†Mumford, Thomas J.	Groton	
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1848.
†Nickerson, Alpheus S.	Chelsea	
Nightingale, Crawford	Groton	1858.
Norton, Hiram	Rowe	1863.
†Noyes, Charles	Brighton	
Noyes, George R., D.D.	Prof. Har. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Chaplain 1st Kansas Regt.	
†Orrell, John	Flint, Mich.	
†Osgood, George	Lancaster, N.H.	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
†Parsons, James C.	Waltham	
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Har. Col., Cambridge	1860.
Phelan, William T.	Mendon	1863.
Phipps, Joseph H.	Kingston	1861.
†Pierce, J. M.	Cambridge	
†Pierpont, John	Washington, D.C.	
†Pierpont, John, jun.	New York	
†Pons, Thomas H.	Boston	
Potter, D. S. C. M.	Norton	1863.
Potter, William J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1830.
†Putnam, John J.	Bridgewater	
†Ranney, D. H.	West Brattleborough, Vt.	
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
Richardson, Joseph	Hingham	1806.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Rogers, Robert P.	Gloucester	1854.
†Russell, D. A.	Walpole, N.H.	
†Russell, John L.	Salem	
Ryder, Almanza S.	Washington Village, Boston	1861.
Sallaway, James	Billerica	1863.
Saltmarsh, Seth	Petersham	1856.
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
Savary, William H.	West Newton	1861.
Scandlin, William G.	Grafton	1858.
†Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	

†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
†Shaw, George A.	St. Louis, Mo.	
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Waterville, Me.	1862.
Shippen, Rush R.	Worcester	1858.
†Silsbee, William	Northampton	
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
†Smith, William B.	Cambridge	
†Stacy, George W.	Milford	
Staples, Carlton A.	Milwaukee, Wis.	1862.
Staples, Nahor A.	Brooklyn, N.Y.	1861.
Stearns, Oliver, D.D.	Prof. Har. Col., Cambridge	1863.
Stebbens, Horatio	Portland, Me.	1855.
†Stebbens, Rufus P., D.D.	Woburn	
Stevens, A. W.	Manchester, N.H.	1862.
†Stevens, Daniel W.	Mansfield	
Stewart, Samuel B.	Nashua, N.H.	1863.
†Stetson, Caleb	Lexington	
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
†Stone, Henry	Bolton	
Stone, Livingston	Charlestown, N.H.	1864.
†Stone, Thomas T.	Bolton	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tenney, William C.	Marlborough	1861.
†Thayer, Christopher T.	Boston	
†Thayer, Wales B.	West Bridgewater	
Thomas, Charles B.	Chicago, Ill.	1861.
†Thomas, Moses G.	New Bedford	
†Tiffany, Francis	Springfield	
Tilden, William P.	Boston, New South	1862.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
Thurston, James	Leicester	1863.
Towne, Edward C.	Medford	1861.
†Vickers, Thomas	Boston	
Vinal, Charles Carroll	North Andover	1857.
†Vorse, Albert B.	Sandwich	
†Waite, Josiah K.	Boston	
Ward, C. G.	St. Louis. At Large	1854.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Cambridgeport	1846.
Ware, Loammi G.	Burlington, Vt.	1863.
†Waterston, Robert C.	Boston	
†Webster, Charles B.	Charlestown	
†Webster, G. W.	Bedford	
Weiss, John	Watertown	1862.
Wells, John D.	Quincy	1860.
†Westcott, Henry	Barre	
Weston, Thomas	Farmington, Me.	
Wheeler, Amos D., D.D.	Brunswick, Me.	1839.
†Wheeler, Charles H.	Cambridge	

†Wheelock, Edwin M.	Dover, N.H.	
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
†Whitney, Daniel S.	Southborough	
Whitwell, William A.	Brookline	1862.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	
†Wiggin, James H.	Boston	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
†Willard, J. B.	Still River	
†Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Quincy, Ill.	1862.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
Wilson, Walter	Pittsburg, Penn.	1860.
Windsor, J. M.	Marietta, O.	1863.
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
†Worden, Samuel D.	Lowell	
†Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton	1857.
†Young, Joshua	Hingham	
†Zachos, John C.	Boston	

CHAPLAINS IN THE ARMY.

The following is a list of the Unitarian clergymen who are now acting as chaplains, with the regiments or hospitals to which they are attached: —

Name.	Regiment.
Charles Babbidge	Twenty-sixth Massachusetts.
Stephen Barker	Fourteenth Massachusetts.
Charles J. Bowen	National Hospital, Baltimore, Md.
Stephen H. Camp	Colored Regiment.
Charles T. Canfield	Thirty-sixth Massachusetts.
William Henry Channing	Stanton Hospital, Washington, D.C.
Warren H. Cudworth	First Massachusetts.
Daniel Foster	Thirty-third Massachusetts.
Augustus M. Haskell	Fortieth Massachusetts.
Sylvan S. Hunting	Twenty-seventh Michigan.
Charles A. Humphreys	Second Massachusetts Cavalry.
Joseph F. Lovering	Seventeenth Maine.
Ephraim Nute, jun.	First Kansas.
William J. Potter	Convalescent Camp, Alexandria, Va.
Francis C. Williams	Eighth Vermont.
Edmund B. Willson	Twenty-fourth Massachusetts.
George W. Woodward	Forty-fifth Illinois.

THEOLOGICAL SCHOOLS.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

This institution was systematically established in 1816; though instruction had previously been given, to some extent, by the Hollis Professor of Divinity in the college. The whole number of graduates is 462.

The Theological Library numbers about 13,000 volumes; the whole number in Harvard University, to which theological students have access, is about 117,000 volumes.

Students are required to reside in or near Divinity Hall. They give bonds in the sum of $200 to the steward, signed by two bondsmen (one of whom must be a citizen of Massachusetts), for the payment of term-bills; which, including charges for instruction, rent and care of room and furniture, and use of class-books, amount to $75 annually. Board may be had in the city at various prices, from $3.50 to $5 a week.

FACULTY.

Rev. Thomas Hill, D.D., *President.*

Rev. Oliver Stearns, D.D., *Parkman Professor of Pulpit Eloquence and the Pastoral Care, and Lecturer on Christian Theology.*

Rev. George R. Noyes, D.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

Rev. Frederic H. Hedge, D.D., *Professor of Ecclesiastical History.*

SOCIETY OF ALUMNI.

Rev. Nathaniel Hall	*President.*
„ George W. Briggs, D.D. . . .	*Vice-President.*
„ John F. W. Ware	*Secretary.*

Rev. Octavius B. Frothingham . . . *Preacher for* 1864.

NUMBER OF STUDENTS.

Senior class	4
Middle „	7
Junior „	9
	20

GRADUATES IN THE CLASS OF 1863.

William Brown	Concord, N.H.
Charles A. Humphreys	Dorchester, Mass.
Milton J. Miller	Springfield, O.
David H. Montgomery	Syracuse, N.Y.
William W. Newell	Cambridge, Mass.
Israel F. Williams	Taunton, Mass.

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PENN.

This institution was opened Oct. 1, 1844; and was incorporated April 7, 1846.

The full course of theology lasts three years, and there is a year devoted to the preparatory instruction of those who need it. Those who cannot pursue a full course, are permitted, at the discretion of the Faculty, to take a partial course; but it is not thought advisable, in any case, to make the residence less than two years.

The necessary expenses of a student for the academic year, of forty weeks, amount to about $112, exclusive of clothing. Assistance to the amount of $70 is afforded to students who need it; and this amount is sometimes increased from the liberality of friends of the institution.

FACULTY OF INSTRUCTION.

Rev. A. A. Livermore, *President, Professor of Theology and Ethics, and Lecturer on Biblical Literature.*

George L. Cary, A.M., *Assistant Professor of New-Testament Interpretation, and Instructor in Natural Theology and Mental Philosophy.*

Rev. George W. Hosmer, D.D., *Professor of Pastoral Care.*

Elder David Millard, *Professor of Biblical Antiquities and Sacred Geography.*

Rev. A. D. Mayo, *Professor of Church Polity and Administration.*

Rev. Frederic Huidekoper, *Professor of Ecclesiastical History.*

Mr. Charles A. Allen, *Tutor in Latin and Greek.*

NUMBER OF STUDENTS.

Senior class	4
Middle ,,	5
Junior ,,	6
Preparatory class	3
	18

GRADUATES IN THE CLASS OF 1863.

Francis E. Abbot	Boston, Mass.
George Batchelor	New Bedford, Mass.
Stephen H. Camp	Rochester, N.Y.
Everett Finley	Springfield, O.
Allen O. Fuller	Warren, O.

MISSIONARY AND CHARITABLE SOCIETIES.

AMERICAN UNITARIAN ASSOCIATION.

FOUNDED IN 1825; INCORPORATED IN 1847.

An annual subscription of one dollar constitutes a person a member of the Association, so long as such subscription be paid; and a subscription of thirty dollars constitutes a person a member for life. All members receive a copy of the "Monthly Journal" free of cost.

The Annual Meeting is held on the Tuesday before the last Wednesday in May. The Executive Committee meet at least once in each month.

EXECUTIVE COMMITTEE.

Rev. Rufus P. Stebbins, D.D.	*President.*
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UNITARIAN ASSOCIATION OF THE STATE OF NEW YORK.

The "Christian Inquirer" is published under the auspices of this Association.

The Rooms of the Association are at 111, Broadway, New York.

Directors.

Joseph L. Lord, Esq. | A. C. Richards, Esq.
William C. Russel, Esq.

NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

This Association was organized at Manchester, Feb. 25, 1863; its objects being to cultivate a closer union among the Unitarian societies of the State, by organized effort to give greater sympathy and encouragement to the friends of Liberal Christianity, and to be in all things a help and auxiliary to the American Unitarian Association.

Officers for 1863–4.

Hon. Henry A. Bellows, Concord, *President.*
Hon. W. H. Y. Hackett, Portsmouth, } *Vice-Presidents.*
George Tilden, Esq., Keene, }
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ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES.

This body is composed of the churches in the Western States, and has held eleven annual sessions. The meetings are designed for conference on subjects of a common interest, reports from churches, discourses, and devotional exercises.

OFFICERS FOR 1863–4.

Rev. Geo. W. Hosmer, D.D., Buffalo, N.Y.	*President.*
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Samuel Greely, Esq., Chicago, Ill. } . . .	*Vice-Presidents.*
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„ Carlton A. Staples	Milwaukee, Wis.
„ Robert Collyer	Chicago, Ill.
„ A. D. Mayo	Cincinnati, O.
„ Richard Metcalf	Meadville, Penn.

THE SUNDAY-SCHOOL SOCIETY.

INSTITUTED IN 1827; RE-ORGANIZED IN 1854.

The object of this society, as expressed in their constitution, is "to promote the cause of Sunday schools, wherever the providence of God may open a way, in whatever manner he may direct, and by whatever means he may put into their hands."

The payment of fifty cents annually constitutes a person a member of the society, so long as it is paid; and a subscription of ten dollars at any one time, a member for life. The annual meeting is held some time during the month of October; at which, members, delegates from Sunday-school associations (in number not exceeding the number of schools belonging to the association), and delegates from schools (not exceeding one from each school), are entitled to vote.

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J. N. Daniel, Esq.,	
And the following Presidents of County Associations, —	
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Thomas S. Harlow, Esq., Middlesex,	
Rev. Solon W. Bush, Norfolk and Middlesex,	
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Rev. Charles H. Brigham.
„ William P. Tilden.
Rev. Leonard J. Livermore.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

INCORPORATED NOV. 16, 1787.

"This is believed to be the oldest missionary society in the country; purely American alike in its origin and its funds." The object of the society is the propagation of the gospel among the

Indians; and also among other people, who, through poverty or other circumstances, are destitute of the means of religious instruction. Nineteen individuals or institutions are now employed as instrumentalities for the advancement of this object. Persons become members of the society by election, and the number is limited by the charter to fifty.

OFFICERS FOR 1863–4.

Hon. Chief-Justice Bigelow	*President.*
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Thornton K. Lothrop, Esq.	*Treasurer.*
Rev. Rufus Ellis	*Assistant Secretary.*
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„ Andrew P. Peabody, D.D. | „ George E. Ellis, D.D.
Edward Wigglesworth, Esq.

Auditors.

Daniel Denny, Esq. | Edward Wigglesworth, Esq.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.

INCORPORATED May 29, 1805.

This society, from its beginning, secured the sympathies and services of the leading ministers and laymen of our denomination. Its anniversary was for many years celebrated by public religious services in the First Church, on the day before the annual election in May; when a contribution was taken to enlarge its funds. Considerable sums were in this way obtained, as also by private donations and annual assessments.

Of late years, the income of its invested funds has been devoted to the libraries of the Cambridge and Meadville Theological Schools, and the gratuitous distribution of able theological works to clergymen.

OFFICERS FOR 1863–4.

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„ James W. Thompson, D.D.	*Vice-President.*
„ Frederic A. Whitney	*Secretary.*
William T. Andrews, Esq.	*Treasurer.*
Samuel May, Esq.	*Auditor.*

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„ George E. Ellis, D.D. | „ Rufus Ellis.
Rev. John F. W. Ware.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

INSTITUTED 1807.

This was originally formed as a Worcester-County society; but it was afterwards re-organized, and its sphere of action enlarged. Its object is to aid feeble parishes in supporting preaching.

TRUSTEES.

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Rev. Samuel Barrett, D.D . . . . . *Vice-President.*
„ Chandler Robbins, D.D. . . . . *Secretary.*
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Levi Lincoln, LL.D.
Rev. Andrew P. Peabody, D.D.
„ Alonzo Hill, D.D.
„ Cyrus A. Bartol, D.D.
„ Christopher T. Thayer.
Rev. George M. Bartol.
Nathaniel H. Emmons, Esq.
Henry P. Kidder, Esq.
Rev. Amos D. Wheeler, D.D.
Joseph H. Foster, Esq.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

ORGANIZED 1816; INCORPORATED 1831.

This society was orginally formed in Boston, July 17, 1816, under the name of "The Society for the Promotion of Theological Education in Harvard University." It has aimed to accomplish the twofold object of enlarging the apparatus of theological instruction, and of affording assistance to meritorious theological students. In 1858, the condition of membership was changed, by a vote of the society, from an annual payment to election.

DIRECTORS.

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„ Henry A. Miles, D.D. . . . . *Secretary.*
George B. Emerson, LL.D. . . . . *Treasurer.*

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„ Frederic W. Lincoln, jun.
Rev. Ezra S. Gannett, D.D.
Rev. Chandler Robbins, D.D.
„ John F. W. Ware.
Hon. Henry B. Rogers.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

FORMED IN 1848; INCORPORATED 1850.

This society was organized to afford pecuniary relief to aged and destitute Unitarian clergymen. The interest of the invested fund is distributed semi-annually, by the Executive Committee, to such

persons as are qualified, according to the requirements of the constitution, to receive aid. The claims of each applicant must be set forth, in writing, by two of his clerical brethren who are well acquainted with his condition and circumstances.

Any individual, male or female, can become a member of the society by the annual payment of one dollar. A payment of ten dollars at one time constitutes any one a member for life, and the payment of one hundred dollars constitutes any one a life-director.

OFFICERS FOR 1863–4.

Rev. N. L. Frothingham, D.D. . . . . *President.*
„ James Walker, D.D. }
„ Ezra S. Gannett, D.D. } . . . . . *Vice-Presidents.*
„ Charles Brooks . . . . . *Secretary.*
Nathaniel Thayer, Esq. . . . . *Treasurer.*

Directors.

Rev. Samuel Barrett, D.D. | Rev. George E. Ellis, D.D.
„ Chandler Robbins, D.D. | „ Rufus Ellis.

Committee of Investment.

Nathaniel Thayer, Esq. | Edward Wigglesworth, Esq.
Frederic H. Bradlee, Esq.

Auditor.

Edward Wigglesworth, Esq.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

This society was incorporated March 24, 1786, "for the humane and benevolent purpose of affording relief and support to the widows and children of deceased ministers. The members may not exceed thirty of the clergy, and laity in equal proportion." The annual meeting is on the Monday preceding the last Wednesday in May.

OFFICERS FOR 1863–4.

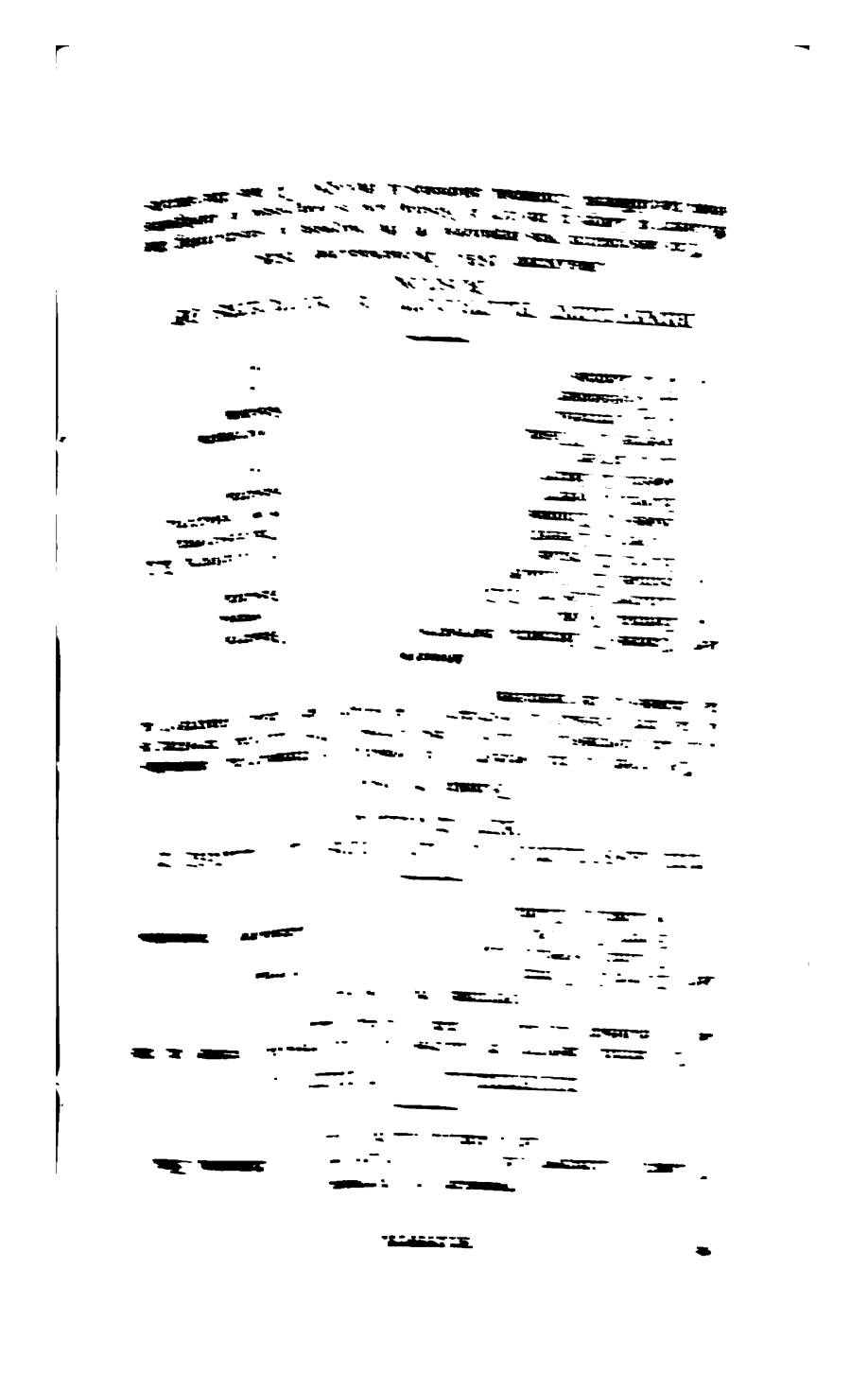
Hon. Edward Everett. . . . . *President.*
George Ticknor, Esq. . . . . *Vice-President.*
Rev. Chandler Robbins, D.D. . . . . *Secretary.*
Edward Wigglesworth, Esq. . . . . *Treasurer.*

Counsellors.

Hon. James Savage. | John A. Lowell, Esq.
Rev. George W. Blagden, D.D. | William Ropes, Esq.
Hon. Henry B. Rogers.

Committee on Appropriations.

Rev. Samuel K. Lothrop, D.D. | Rev. George E. Ellis, D.D.
„ George W. Blagden, D.D. | Edward Wigglesworth, Esq.



sive control of four chapels for the poor, besides employing several missionaries who are not expected to conduct regular church services. Its funds are derived in part from annual contributions, and in part from permanent investments.

The annual meeting of the Fraternity is on the first Sunday of March.

The meeting for organization is on the fourth Sunday of March.

The other regular meetings are on the first Sunday of June, the second Sunday of October, and the second Sunday of December.

The delegates are divided into monthly committees. Each committee, during its month, visits the chapels and Sunday schools in Pitts, South Williams, and Hanover Streets, and at Washington Village.

EXECUTIVE COMMITTEE.

Rev. Chandler Robbins, D.D. . . . . *President.*
Charles D. Homans, M.D. . . . . *Secretary.*
Charles H. Burrage, Esq. . . . . *Treasurer.*
George Merrill, Esq. | George O. Shattuck, Esq.

CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE, BOSTON.

INSTITUTED 1849.

The object of this society is to foster in the minds of the young a spirit of Christian sympathy and active benevolence, and to adopt such measures as shall rescue from vice and degradation the morally exposed children of the city.

The superintendents of the various schools united in this cause form a Central Board, who annually elect from their number a President, Secretary, and Treasurer, and two others not of their body, who together constitute an Executive Committee.

The annual meeting for the choice of officers takes place on the first Wednesday in May.

EXECUTIVE COMMITTEE.

Hon. Albert Fearing . . . . . *President.*
George Merrill, Esq. . . . . *Secretary.*
William Crosby, Esq. . . . . *Treasurer.*
Henry P. Kidder, Esq. | Thomas Gaffield, Esq.

Missionaries.

Rev. Joseph E. Barry. | Miss Frances A. Ewer.
Miss A. M. Hathaway.

YOUNG MEN'S CHRISTIAN UNION, BOSTON.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The object of this institution is to induce the young men of the city to connect themselves with some religious society, always having regard to the denominational preferences of the person so applied to; and especially to seek out and impart information, and render aid, assistance, and encouragement, to those who come to the city as strangers; striving to guard them against temptation, to surround them with Christian influences, and to interest them in the cultivation of a religious life.

OFFICERS FOR 1863–4.

James D. Thomson	*President.*
John B. Tileston	*Vice-President.*
John P. Almy	*Secretary.*
George P. Bates	*Treasurer.*

Directors.

Leonard A. Jones.	George H. Dean.
Hamilton A. Hill.	Edwin L. Sprague.
Horace B. Fuller.	George N. Faught.

BOSTON PORT SOCIETY.

INCORPORATED 1829.

This society has for its object the improvement of the moral and religious condition of seamen in Boston and its vicinity. The funds of the society amount to about $70,000, invested in the Seamen's Bethel and Mariner's House, both situated in North Square. The annual expenditure is about $3,000. The minister employed is Rev. Edward T. Taylor.

OFFICERS FOR 1863–4.

Hon. Albert Fearing	*President.*
His Excellency, John A. Andrew	*Secretary.*
Charles Henry Parker, Esq.	*Treasurer.*

SEAMEN'S AID SOCIETY, OF BOSTON.

FORMED IN 1832.

This society was organized, by ladies of Boston, for the following objects: —

1. To assist in relieving sick and disabled seamen and their suffering families. 2. To afford aid and encouragement to the poor and industrious females belonging to the families of seamen. 3. To

promote the education of seamen's children, and improve the character and condition of the seamen and their families.

OFFICERS.

Mrs. Albert Fearing . . . . . *President.*
Miss Harriet W. Taber . . . . . *Secretary.*
„ Frances A. Minns . . . . . *Treasurer.*

Managers.

Mrs. Edward T. Taylor.
Mrs. Charles Arnold.
Mrs. Stephen Rhoades.
Mrs. Nancy Fairbanks.
Miss Ann E. Coffin.
Mrs. Frederick U. Tracy.

AUTUMNAL CONVENTIONS.

These are meetings of the Unitarian body, held in different parts of the country, at the invitation of friends, for the purpose of conference, discussion, public religious services, and the promotion of fraternal feelings. They have been held in the following places; viz.:—

	Preachers.
1842, Oct. 19, Worcester.	Rev. Ezra S. Gannett, D.D. „ Andrew P. Peabody, D.D.
1843, „ 2, Providence, R.I.	„ Orville Dewey, D.D. „ George Putnam, D.D.
1844, „ 15, Albany, N.Y.	„ Henry W. Bellows, D.D. „ Orville Dewey, D.D.
1845, „ 22, New York, N.Y.	„ Ezra S. Gannett, D.D. „ George Putnam, D.D. „ Ephraim Peabody, D.D.
1846, „ 20, Philadelphia, Pa.	„ Edward B. Hall, D.D. „ Frederic H. Hedge, D.D.
1847, „ 19, Salem.	„ Frederic A. Farley, D.D. „ George W. Briggs, D.D.
1848, „ 17, New Bedford.	„ Wm. H. Furness, D.D. „ Chandler Robbins, D.D.
1849, „ 19, Portland, Me.	„ Alonzo Hill, D.D. „ John Weiss. „ Geo. W. Hosmer, D.D.
1850, „ 15, Springfield.	„ Ephraim Peabody, D.D. „ Charles T. Brooks. „ George W. Briggs, D.D.
1851, „ 14, Portsmouth, N.H.	„ Thomas T. Stone. „ F. D. Huntington, D.D.
1852, „ 26, Baltimore, Md.	„ Orville Dewey, D.D. „ George E. Ellis, D.D. „ Alexander Young, D.D.

1853, Oct. 18,	Worcester.	Rev. Samuel Osgood, D.D.
1854, ,,	10, Montreal.	,, F. D. Huntington, D.D.
		,, Sam. K. Lothrop, D.D.
1855, ,,	23, Providence, R.I.	,, J. Freeman Clarke, D.D.
		,, Oliver Stearns, D. D.
1856, ,,	14, Bangor, Me.	,, Horatio Stebbins.
		,, Thomas Hill, D.D.
1857, ,,	13, Syracuse, N.Y.	,, Henry W. Bellows, D.D.
		,, Charles H. Brigham.
1858, ,,	12, Salem.	,, John Cordner.
		,, Wm. Henry Channing.
1859, ,,	18, Lowell.	,, Edmund H. Sears.
		,, Thomas Starr King.
1860, ,,	9, New Bedford.	,, D. N. Sheldon, D.D.
		,, Frederic H. Hedge, D.D.
1861, ,,	15, Boston.	,, William G. Eliot, D.D.
		,, Horatio Stebbins.
1862, ,,	14, Brooklyn, N.Y.	,, Augustus Woodbury.
		,, Charles C. Everett.
1863, ,,	13, Springfield.	,, Robert Collyer.
		,, Edward E. Hale.
		,, Octavius B. Frothingham.

PERIODICALS PUBLISHED IN THE DENOMINATION.

1. The Christian Examiner, bi-monthly, Boston. Published by the proprietors, at Walker, Wise & Co.'s, 245, Washington Street. Price, four dollars a year.

2. The Monthly Religious Magazine, Boston. Rev. Rufus Ellis and Rev. Edmund H. Sears, Editors. Published by Leonard C. Bowles, at 134, Washington Street. Price, four dollars a year.

3. The Monthly Journal of the American Unitarian Association, Boston. Rev. James Freeman Clarke, Editor. Published by the Association, at 245, Washington Street. Price, one dollar a year.

4. The Sunday-School Gazette, monthly, Boston. Published by the Sunday-school Society, at 119, Washington Street. Price, twenty-five cents a year.

5. The Christian Register, weekly, Boston. Published by David Reed, at 22, School Street. Price, two dollars and fifty cents a year.

6. The Christian Inquirer, weekly, New York. Published by the Unitarian Association of the State of New York, at 111, Broadway. Price, two dollars a year.

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ON THE POSITIVE DOCTRINES OF CHRISTIANITY.

BY JAMES FREEMAN CLARKE.

WHAT are *positive doctrines?* and what is their value? They are affirmations, not denials; they do not attack, they state; they are apart from controversy; they give us substance, not form; life, and not mechanism. Positive doctrines are statements of what we ourselves have seen and known of God, duty, and Christianity: negative are denials of what others say they have seen. A doctrine, therefore, may be positive in *substance*, though negative in *form;* or *vice versâ*. We do not refer to the *form* when we speak of a positive doctrine; for the same doctrine may often be put indifferently into either a positive or negative form. To say, "All men will be ultimately saved," is the same as to say, "No man will ultimately be lost;" though, in form, one doctrine is positive, the other negative. By "positive doctrines," therefore, we mean statements of actual intellectual insights of individual mental experiences: by "negative doctrines," we mean criticisms on the experiences or statements of others. Positive doctrines represent something substantial: negative only represent something critical.

Now, the emptiest mind can deny; but to assert requires some knowledge. To criticise, only needs that some one else should say something; then I come, and contradict him. Those who *teach* are the producers in the world of thought: the critics are the non-producers.

In a world full of errors and falsehoods, to deny is indeed a necessary duty; but it is not a pleasant one nor the highest one: it is merely a John the Baptist, going before the face of the Lord to prepare his way. The critic is the pioneer in the wilderness, preceding the advance of civilization. The pioneer makes a clearing in the midst of the ancient forest; he lets in the unaccustomed sunlight; he prepares the way for the tide of humanity which is breaking in waves of life against the shore of the dark, untrodden woods. After him shall come the sturdy farmers, covering the hills and plains with the waving wheat and corn; the noisy factory shall make music on the streams that he has opened; the railroad train shall sweep along the meadows where he pushed slowly through thick underbrush; and villages shall rise where he lived in his log cabin in the midst of the deadened trees and unsightly stumps. Rude and coarse, drinking and swearing, without education or religion, the poor backwoodsman is, nevertheless, necessary for the culture and comfort which is to follow.

It is something so with criticism and denial. It prepares the way; it takes up the stumps; it removes falsehoods, and so gets the ground ready in which to plant the seeds of the truth.

Critics and controversialists are no doubt necessary; but necessary as means, not ends. If we pull down the old house, it should be to build a better one; if we cut down the forest, it should be to plant wheat. Destruction for the sake of creation is good: destruction for its own

sake is not good. Negative doctrines, attacking the beliefs of other men, are often necessary, but merely that we may put some better thing in the place of what is attacked and refuted.

This, I suppose, is what Jesus meant by his parable of the empty house. All *reforms* which are merely negative leave the house empty; and then comes a relapse. What we call "re-action" usually has this explanation. A re-action is nothing more than a relapse to the old lower ground by those who are not able to reach the higher. They must stand somewhere; and, if their strength is not sufficient to go forward, then they go back. All reforms sweep forward, in their first enthusiasm, a large number who afterwards are incapable of holding by force of character what they reached by force of sympathy. So they go back to the lower and easier ground. We call them apostates and renegades: in fact, they are only weak. Thus Protestantism is unquestionably a higher style of Christianity than Catholicism: a religion of faith, freedom, and spirit, is higher than a religion of works, of forms, and the letter. But it is desirable to be a good Catholic, rather than a bad Protestant. It is better, no doubt, to go alone, than to have to lean on another; but it is better to *walk*, leaning on another, than to try to go alone, and not be able to go at all.

Social progress seems to me to resemble the advance of waves before a breeze. The waves seem to be all moving forward; but on examination you will notice, that in each wave a part goes forward, and the other part falls back. The part which goes forward unites with the back part of the wave before it: the part which falls back unites with the forward part of the wave behind it, and then is pushed forward again. So, before the great social impulses which convey society forward, individuals are con-

stantly oscillating, and falling back again, in order to get strength for a new onward movement.

But all positive doctrines vitalize with the seeds of a permanent life: they produce not only movement, but growth. There is no re-action, because the motive power is in one's self: it does not come from without. There is no emptiness; for the house of the soul is inhabited by those convictions of truth, justice, and good, which satisfy all longing and all need. The more, therefore, that the Church is fed with positive doctrine, the more will its progress be without re-action or relapse. The only hope of Christian union, moreover, lies here. All positive truths are in harmony with each other: it is only the negatives which quarrel together.

Now, it has often been objected to Liberal Christianity that it is a system of negation; and there is some truth in the charge. All reforms are apt to present, at first, a negative side: all begin with denial. The Protestant Reformation was a system of negations at first. Its doctrine of "justification by faith" was, indeed, eminently positive and vital; but it had to spend a great deal of time in denying and opposing Papal errors. Christianity, itself, seemed to outsiders, at first, a system of negations. Christians were called *atheists*, because they denied the gods of the country, refused to worship in the temples, and found fault with all existing religious ceremonies and institutions. Every new reform, looked at from *without*, seems a system of negations; but internally it may be full of a vital, positive truth.

We shall endeavor briefly to show a few of the positive truths which have been brought forward and unfolded by Liberal Christianity. We shall show that it has already contributed some valuable truths to the life of Christendom; that it has enriched and is enriching the popular

faith by its insight into points of Christian truth which before had been neglected and denied by the general Church.

First, then, it has taught, positively, THE WORTH OF MAN; that there is in man not only sin, but also goodness; that man has in his nature a divine spark, an element of real life and progress. It has taught, that, in the lowest and worst condition into which man can fall, he retains some capacity of love; some element of conscience; some power of freedom; some sense of his own degradation; some possibility of generosity, truthfulness, and immortal beauty. This is the first invaluable contribution which Liberal Christianity has added in these last times to the stock of Christian conviction. The noble eloquence of CHANNING, proceeding from his deep convictions, — convictions so profound as to partake of the nature of inspirations, — has been the chief mediator of this truth to the present age. It has modified all the convictions of the Church, and been the pregnant seed of a whole harvest of charities. As long as it was believed that there was nothing good in unconverted human nature, it was evidently illogical to try to make men better in any other way than by converting them. But as soon as the conviction penetrated the minds of men that there was a living goodness even in the impenitent and unregenerated, some divine spark glowing beneath the ashes, all kinds of humanities and philanthropies naturally sprang up. Then were sought out the criminal, the drunkard, the vicious, the debased, the ignorant. The leaven of this faith has entered all the churches, even those most opposed to ours; it has modified the convictions of all sects; it will give a new force to missions; it will institute reforms now considered hopeless. Dr. Channing did not discover this truth, nor was he its only teacher. It was in the air when he came:

God was waiting to impart it. The merit of Channing was this, — that he was the most open soul of his generation, and therefore capable of the fullest inspiration of any. His eye was single, and so he became filled with light.

Those of my age can recollect the joy which these teachings of Channing gave us. They made religion and life new. Before him, Unitarianism had been either a negative thing, a system of morality, or a mitigated Orthodoxy. I recollect how weary I had become of the controversial writings of Priestley and Belsham, and what dry husks their criticisms on the Unity and Atonement seemed to me to be. Then Channing came, and life again grew fair and lovely under his teaching. The words of Christ once more seemed to be spirit and life. God was a Father, and man was a brother: there was something worth doing and worth being. Denials had done their work: now positive and practical truth seemed about creating a new heaven and earth, wherein should dwell righteousness.

And this doctrine of man's worth, being positive, was not opposed to any positive doctrine of Orthodoxy. It antagonized and supplemented Orthodoxy, but did not contradict it. When Orthodoxy said, "There is real sin and great sin in man," Channing did not deny it: he only added, "There is also real good and great good." The positive assertion of human sin is not contradicted by the positive assertion of human goodness. But when Orthodoxy is negative, and denies that there is any good in man; or when Liberal Christianity is negative, and denies the reality or the sinfulness of sin in man, — they contradict, not only each other's negatives, but also the positive truths on the other side.

This positive truth, therefore, thus taught by Channing,

contradicting no real fact of Orthodoxy, has passed and is passing into Orthodoxy, and, like the little leaven, will leaven, sooner or later, the whole lump. No Orthodox man to-day, for example, can teach what Jonathan Edwards taught in his sermon on the "Eternity of Hell:" —

"Hereby the saints will be made more sensible how great their salvation is. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The view of the miseries of the damned will double the ardor of the love and gratitude of the saints in heaven. It will give them a more lively relish of it. When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished, oh! it will make them sensible how happy they are." — *Edwards's Works*, vol. iv. p. 276.

Now, Jesus makes the sinner in hell desirous of saving from hell his brethen yet alive. After Dives had asked that Lazarus might dip his finger in water to cool his heat, and had been refused, he says, "Send him to my father's house; for I have five brothers; that he may testify to them, lest they also come to this place of torment;" and urges it. The worldly and cynical proverb says, "Misery loves company." Rochefoucauld in his selfish philosophy says, "In the misfortunes of our best friends, there is something that pleases us." Jesus takes no such view of human nature, — not according to Rochefoucauld nor Jonathan Edwards. The bad man in hell, as described by Jesus, is better than the good man in heaven as described by Edwards. Jesus' idea of man differed from Orthodoxy so widely, that his impenitent sinner is better than its beatified saint.

The SECOND *positive doctrine* of *Liberal Christianity* which I shall mention is that of the persistent and immutable love of God to every soul.

This truth has been first fully unfolded in modern times by UNIVERSALISM. Orthodoxy, by its formal doctrine of never-ending punishment after death, had virtually denied the continued love of God to the sinner in the other world. Christ had so fully declared the love of God to the sinner *here*, that this could not be questioned. The parable of the Prodigal Son had established for ever the wonderful fact, that, as man's sin grows more deep and awful, so does the love of God grow more deep and tender to the sinner. But Orthodoxy limited this divine love to the present world. It did not allow God to love his sinful child after he had passed the portal of death. To maintain the eternity of future suffering, it denied the eternity of the divine love. It refused to join the Psalmist in saying, "His mercy endureth *for ever:*" it said, "No; not for ever, but only till the end of this life, — say, for seventy years."

Then Universalism came; commissioned, as I believe, to assert a great and positive truth of Christianity. I know how controversial, how polemic, how negative, Universalism has been. But it is the democracy of Christianity. As political democracy contends, not for the absolute equality of man, but for their equality before the law; not for their equality as a matter of fact, but for their equality as a matter of right: so Universalism contends for the equality of all before God's love. It does not assert that all are equally good, or will be equally happy: but it contends that no child of God is ever orphaned; that he never loses, or can lose, his Father; that the mere fact of death makes no difference in the mercy and love of God to any soul; that God is the same infinite tenderness and infinite benignity in the other life as in the present life; that all souls belong to God, there as here; and that nothing but their own choice can exclude

them from the divine presence and communion. And for this utterance we should be ever grateful to the Universalists and to their brave leaders, who accepted the opposition and scorn of the Church, and were willing to be "made as the filth of the world, and the offscouring of all things unto this day." They did not always "bless when they were reviled," or "entreat" when they were "defamed;" but let us honor them for their work and their labors, into which we have entered.

The essential doctrine of Universalism is not on its negative, but its positive side. It can be accepted by Orthodoxy, without Orthodoxy relinquishing any of its own positive doctrines. Orthodoxy maintains the eternal suffering connected with sin; and Universalism does not deny this. Sin and suffering are eternally and for ever correlative facts. But when Orthodoxy denies that there is probation hereafter, or repentance after death, it passes from positive to negative statements; it does not state what it sees, but reasons of what it does not see: and when Universalism asserts that there is no punishment after death, or that no soul will be for ever lost, it also passes from positive to negative statements; not asserting what it sees, but reasoning about what it does not see. What it sees is, that God will be for ever and for ever love to all his children; that, if he sends them suffering, it is sent in love, and meant for their good. But as men will always contrive, as men, to be free, they will be free always to resist God's love in the other world as in this. Universalism, therefore, if it denies that some souls may for ever resist God's love, passes from a positive to a negative statement, from a sight to an inference, from what it knows to what it thinks. It may properly hold this as a belief or opinion; but it cannot belong to the nature of its faith or positive knowledge.

But in teaching the infinite love of God to all souls, and in all worlds, Universalism has done a vast good. The Orthodox doctrine of *everlasting punishment* is opposed, not only to the infinite love of God, but also to his infinite sovereignty. It leaves the Devil's hell established in permanence by the side of God's heaven. It teaches, as Dr. Nehemiah Adams once taught, that God retires from the conflict with the Devil, and takes his saints with him to another part of the universe; leaving the great secessionist, Satan, independent, and undisturbed in his rebel capital and separate sovereignty. God is represented as giving up all hope of conquering sin and reducing the rebellion. He has tried every thing in his power, and failed. The doctrine of never-ending punishment involves therefore, logically, a Manicheism. It makes two independent Gods, — one good, and one evil: the good being powerful enough to restrain and limit evil, but not powerful enough to destroy it; obliged to leave a large part of the universe to the control of sin; obliged to leave an unsuppressed rebellion raging in hell, — shut in there, but not put down. Universalism, by its doctrine of the everlasting and constant love of God to the sinner and the redeeming power of love, substitutes a higher view for this, and so deserves the gratitude of the Christian Church, and will one day receive it.

The next positive doctrine of Liberal Christianity is its doctrine of the IMMANENCE OF GOD in nature and the soul.

The Orthodox theory has hitherto regarded God as *transient* and not *immanent* in nature, in life, in Christianity, and in the soul. His creative act was a transient, and is not a continuous act. He came as Creator six thousand years ago, and spent six days in creating,

and then has rested ever since.* He came by Moses and Christ, and gave a revelation, and then ceased from revelation. His presence was shown by miracles, or interruptions of the laws of nature: his absence is shown by their cessation. In the form of Christ, God is coming again, one of these days, in what is called the second coming; and then his presence will be known by new miracles. God comes in the life of man, occasionally, by special providences; and then retires, and lets life go on by our own will and the laws of nature. He comes in the soul also, occasionally, by his Spirit, and strives with it, and, if the soul yields, converts and regenerates it, and then goes away: if the soul refuses to be converted, he is grieved, and goes away, leaving it to itself.

All this view, divorcing nature from God, divorcing life from God, makes God arbitrary, takes the reasonableness out of Christianity, and gives a character of wilfulness to revelation, instead of showing it to be a part of the eternal law of the universe. It leaves nature godless; it leaves man without a Father; it leaves life without a providence; it makes religion something foreign introduced into the soul, instead of a growth of all the elements of the soul itself; it makes miracles not only *super*natural events, but *un*natural events, and therefore incredible events; it sets science and reason in opposition to revelation, and so makes Christianity an abnormal and monstrous thing, instead of a growth according to law. Hence, necessarily, scepticism, deism, infidelity in all its forms. Hence, also, we often have the strange

* Jesus Christ contradicts this view of God resting from his labor of creation, when he declares (John v. 17), "My Father worketh down to this time (ἕως ἄρτι), and I work." He asserts a continuous creative act, in opposition to the apparent assertion of Genesis, that God rested on the sabbath.

phenomenon of finding the wisest and best men among the sceptics and unbelievers.

The one great doctrine which is to meet and counteract all these limitations of Orthodoxy is the positive doctrine of the *immanence* of God in nature, history, the soul. This teaches that God is a perpetual Creator, making all things new at every moment: so Jesus taught when he said, "My Father worketh hitherto, and I work." So nature becomes at once divine, and full of God. He is—

> "A motion and a spirit which pervades
> All living things, all objects of all thought,
> And rolls through all things."

We then may see God in the advancing spring, when, "rising like an ocean tide, inflows the happy year;" when every little bud shakes out its tender leaves into the warm air; when every old oak feels even into its inmost ring a pleasure in the stirring of its sap. We see God in the queenly summer, pouring floods of light and heat into earth and air; in the abounding autumn, and in the austere approach of winter. We see him in the rising day, and in the rosy curtains slowly falling around the departing sun. We see him in the majestic night, radiant with myriad stars; and in the little starry flowers which open their tender eyes around our feet, and send their greeting to man in their modest and perfumed breath. We see God in the wide rolling ocean, with its unmeasured smile; and in the craggy and icy mountain, rising above cloud and storm, and blushing rosy-red in the morning and evening aurora:—

> "For they too have a voice, those hills of snow;
> And in their perilous fall shall thunder, 'God!'"

Not only thus nature becomes full of life, thought, and love, as we find God in it; but the whole of the life of

man becomes also sacred and holy in the light of this great doctrine. God is also immanent in the human soul. "My Father comes, and dwells in me." He who is "above all," and "through all," is also "in us all." Every part of life grows sacred. Religion is not a thing apart, something to be added to the soul; it is not something foreign, to be taken in: it is our growth in all things, — into the stature of a perfect man. Infancy is sacred: the little child coming into the house is a voice of God to all the household. The pale corpse borne from it is yet another voice. One speaks of the heaven from which it has just come, "trailing clouds of glory;" the other, of the heaven to which it has ascended. So, success and failure, the joy of childhood, the young man's love to the maiden to whom his heart first opens, the loss of the dear ones, the education of experience and sorrow, all are new aspects of a Divine Providence. And, when the hour of death comes, it is also heard as the voice of God calling us into life, and not into death; and we see, beyond the opening veil, vistas of happy homes in the mansions of our Father's house.

Among those who have taught this doctrine of the IMMANENCE OF GOD, which I consider one of the great contributions of Liberal Christianity to the common faith of Christendom, two men seem to me especially conspicuous. They are very different men. One was a mystic and seer; the other a sagacious, practical man of the present day. One lived entirely apart from common ideas, was difficult to be understood, and strangely separate in all his thoughts from his generation: the other was a man of his time, speaking words of plain common sense, and taking hold of all the questions of the hour. These two men are Emanuel Swedenborg and Theodore Parker. Unlike in all other things, they were alike in teaching this great truth

of the perpetual influx of the Divine into the human; they both took from religion its abrupt and arbitrary character; they saw God as the fountain of law, and the steadfast reason of the world. Both were eminently rational Christians: the mystical Swede was no less a rational Christian than the sagacious New-Englander.

There is much in the doctrines of both of these teachers that we need not accept, while we receive their doctrines of the immanent presence of God. Theodore Parker combined with it some negative doctrines; among them the denial of miracles, which he regarded as unnatural interruptions of the great order of the universe. It is not necessary so to regard them. We can accept all the miracles of Christ's life as given us in the Gospels, and regard them as supernatural, but not unnatural: they also are in accordance with some higher laws; and hereafter we shall understand, perhaps, their regularity as a part of the great order. But whatever part of the teaching of Theodore Parker shall pass away, this great leading idea of his life will stand fast, and will enter more and more into the creeds of Christendom: it will not interfere with any of the great cardinal truths of Orthodoxy, but will give them more power by taking from them their unnatural character. Creation will not be less creation because a perpetual act of divine love. Revelation will not be less revelation when seen to be a word spoken from the beginning, and culminating in the life of Christ; and when the Christian life is regarded as a growth of the soul, ascending ever more toward God, and not some spasmodic struggle or some sudden enthusiasm, it also will become more deep and more high.

And that the same God is with us in the other life as in this; that his infinite love envelops us there as here; that He who made this world so lovely for us all will

make the other world *as* lovely, and *as* full of all that can contribute to our education and progress; that *death* is strictly nothing; that those who believe in Christ (that is, who are full of Christ-like thoughts and affections) shall never die; that the only real death is spiritual death, the death of selfishness and sin, — this also comes from the doctrine of the immanence of God in all things. It takes from death its sting to know that the forgiving and saving love of God is on the other side as on this side; and when our friends leave us, sinking by slow disease or falling in the storm of battle, we know well that we shall see them again, and meet them again, "lovelier in heaven's sweet climate, yet the same," because the love with which we love them comes from God, and because all God's gifts are given for ever.

These are some of the contributions which Liberal Christianity has made to the faith of Christendom. All such positive truths are sure to pass into the life of the Church: they cannot be excluded by any effort. For the current of Christian faith is like that of a mighty stream flowing from the distant mountains, and receiving accessions, as it goes, from every quarter. You might as well try to prevent the Missouri and Ohio from falling into the Mississippi, and mingling with it, as to keep truth from uniting with truth. The turbid waters of the Missouri do indeed flow for some miles side by side with the purer stream of the Upper Mississippi, unmingled therewith: but before long they unite, and the distinction disappears; for they are flowing in the same direction, to the same great ocean. And so all the real and vital truth which any man may teach, though for a little time it may be excluded as heresy from the great belief of Christendom, will yet one day be accepted and believed by the universal Church. Let no one, then, be vexed or discour-

aged by the temporary exclusion. "Abraham may be ignorant of us, and Israel acknowledge us not; but God is our Father," and he will protect his truth, whether men hear or whether they forbear. Only let us follow after the vital truth, the positive doctrine, born of actual faithful insight, of personal experience; not a hearsay thing which flesh and blood has revealed, but that which God himself has taught to our soul, and thereby commissioned us to teach it "to every creature."

ARE WE TO HAVE ANY MORE SUNDAY SCHOOLS?

First Paper.

The first attempt towards a Sunday school in the city of Boston was made by the ladies who had charge of the charity school in the West Parish. Dr. Lowell shook his head when he first heard of it. He had held his catechising class in the belfry of the West Church for many a Saturday afternoon; and, after faithfully teaching his little ones "who *made* them," had sent them home full of fresh conviction as to "who *loved* them." But he had an idea that it was the duty of every mother to teach her children the Lord's Prayer and the Ten Commandments, and he seemed to think that a school organized for the express purpose of giving religious instruction would take this important work out of the mother's hands. He yielded gracefully to the trial, and, after a few years, acknowledged that the objection he had made was the greatest mistake in his ministerial career. He found that such mothers as were at all disposed towards religious instruction were stimulated and helped by the influence of the school.

Some, who had never thought of their duty before, were now piqued into considering it; while, for the poor children who had been totally neglected, there arose this fresh chance of salvation. "Whoso hath ears to hear, let him hear."

This was more than forty years ago, when people breakfasted at seven, dined at two, and took tea at six, and when ladies could still be seen sewing quietly at their drawing-room windows every afternoon. Foreign fashions had not yet enslaved the man of leisure and the hard-working clerk alike; and it was no herculean labor to get a family of children through breakfast and on their way to church by nine o'clock. Then, too, Liberal Christianity walked steadily in a broad and well-known way. Strauss had not broken down all decent fences, nor Theodore Parker uprooted all ancient safeguards. Spiritual-minded people felt their way in the companionship of Fénélon and Channing; while the more liberal jogged on with their classes, a Bible and "Allen's Questions" in their hands, telling the tale of life as it was told to them. For more than thirty years, the school in the West Parish kept its pre-eminence. This was owing, in the first place, to the fact, that those who taught in it were thoroughly in earnest, and were under the sway of the most thoroughly earnest pastor that the city ever saw; and, in the second, to the personal dignity and Christian culture of which a few of the teachers formed the very rarest example. But, even within these sacred precincts, the cry has of late been heard, "Is it worth while to keep it up? Isn't the day of the Sunday school gone by?" There is no Holy of Holies on the earth into which a brazen cant may not thrust itself; and this faithlessness is a sure proof that the Sunday school has failed in some way to adapt itself to the wants of the

time. Yet, at this very moment, many clergymen begin to talk about "Christian nurture," as if it were in truth the whole duty of the Church; and, breaking up the ancient afternoon-service, devote themselves instead to the Sunday school.

Some of these schools thrive no better than those which opened in the early morning, and got along without the minister's help. Whence these violent re-actions? Why these repeated failures? If a man of culture cannot be found to take the superintendence of the parish school, is it not clear that it is because he feels it a waste of time,—thinks that he can neither do himself nor anybody else any good thereby? If men and women of enthusiasm and intelligence cannot be found to unite in teaching such a school, is it not because, in some strange way, the interest fails, and they miss the joy of the occasion? If, after gathering a hundred eager children into the vestry, they begin to lose their "shining morning faces," and eventually drop away, whose fault is it? They wanted to come, or they would never have made their appearance: their parents wanted to have them. What, then, have they missed? Why is it, that, in most schools, the older pupils mysteriously disappear, and our advanced classes of lads persistently refuse to furnish male teachers?

Of these three divisions of the Sunday-school world we have something to say; but we wish it to be distinctly understood, that, in this article, we are not writing about ragged schools, nor about any schools formed under exceptional circumstances, but about the Sunday schools which should make a part of every well-regulated parish, and which are generally supposed to be in a state of decay throughout the land.

"Whatever is worth doing at all is worth doing well," and "Whoever would prosper in any thing must be

thoroughly in earnest," are maxims as old at least as the Swedish tongue; and they will serve to guide us in this as in every other undertaking. The minister who fancies that by giving up his second service, and substituting for it a Sunday school, he shall "make any thing," as the phrase is, will often find himself mistaken. If not, it could only be because he is by nature especially gifted in juvenile sympathies, is of a wide reach of reading and culture, or has lived many years wherein to have stored the honey which his little people demand. No: the young minister must work hard for his Sunday school. It is an entire mistake to believe that children are to be "talked down to;" that a *réchauffée* of the morning's discourse, a trite abstract of a chapter in Genesis, or the reading of a parable word for word, will interest them. It is an entire mistake to believe that a made-up dignity, an external show of reverence, or a doing a thing simply because it is proper, will impose upon their clear sight. Nothing will make the slightest impression upon them but the whole pressure of a soul thoroughly in earnest, alive with interest, instinct with Deity, kept in close communion with the sources of inspiration in nature and in life; not a great deal of genius, unless God wills, but a great deal of self-devotion, and the taking-up the duty as if it were a matter to which most things must bend. If the school is of the utmost importance to *him*, it will become so to children and teachers; if not, the whole thing will be a failure. Such a man, it may be said, is rare: but, if he is, he need not be; for nothing but sincerity and humility is needed to make every minister such a man, according to his measure.

To have any success at all, a minister must carry his school, as he should his church, upon his heart all through the week; wherever he goes, and whatever he does, sifting

out of his life, reading, or conversation, whatever food is fit for these young souls, and warming it afresh in the clear flame of a soul wholly bent to his Master's service. Never need any pastor approach his school without his "word in season," if he will only remember it as he walks on his daily round, and store away for the occasion the ripe fruits and fragrant blooms of clerical experience. The first essential in the man who would approach children successfully is a thorough disinterestedness. It requires no little unselfishness to put aside favorite pursuits, to throw down the last criticism on Rénan, the last tribute to the "Prehistoric Man," or the last controversy about Elohist and Jehovist, and enter readily and heartily into the young, tender, and real experiences of a child. If there be the smallest figment of reserve, the slightest breathing of a sigh accompanying the surrender, the child will detect it, and be alienated to just that degree. No man who has to deal with children need put the smallest reliance on any thing but his real character: nothing else will serve him. If the minister be not in truth the superintendent, his appearance in the school ought to be a season of refreshing to which every child shall look forward with delight. Again: can a man trust to his character? Is that enough? Certainly not. An indolent man may be served by it; but he is not exonerated on that account from the duty of careful preparation. Nor need it be thought that this preparation is thrown away, if it do not serve him at the moment the bright faces are upturned to his. It has done its work, and the clearness of the unforeseen outpouring will bear witness to his faithfulness. The most doubtful part of his duty will, perhaps, be the holding of the teachers' meetings, towards which old custom presses him, and from which an internal dread of "labor lost" repels him. Labor lost! When was labor ever found?

Only by the march of ages can we measure the tread of the surf-beat; only with "celestial" arithmetic calculate the approximation of dead matter towards its heavenly centre. Why should we insist upon putting thumb and finger upon human souls? The teachers' meeting has generally been a Bible-class, in which the minister, presuming upon the idea that all the pupils are to be engaged upon the same passage of Scripture at the same moment, undertakes to prepare his teachers for the exposition, and to furnish them from his ample store with comment, illustration, or paraphrase. We have always considered such meetings a mistake, and have never wondered at their complete failure, except in the hands of some rarely gifted leader. The true object of the teachers' meeting is twofold: first, to stimulate the minds of teacher and pastor in some congenial way; and, second, to decide upon details of management and class-instruction which can in no other *leisurely* way be brought before the eyes of all. A monthly opportunity to consult their superiors in regard to practical matters is especially important to young and inexperienced teachers; and we do not believe any school ever obtained a thorough and lasting success without such meetings. But an hour will generally dispose of this last, and at least another hour remains to contribute its share to the life and usefulness of the school. This hour is more valuable in country towns than in cities; for in cities the press of daily life acts as a stimulus to all intelligent persons; and far better is it that it should remain unused, than suffered to become tedious. It is, however, just here that the faithful minister will secure the lasting interest of his school by stimulating the minds and hearts devoted to it. It will be but partially done by any direct attempt to convey religious instruction. Whatever enlarges the experience, sharpens the insight, intenerates the sympathies, or kindles

the love of knowledge, should be brought to this hour. Very little about the Sunday-school lessons; for we see the stars best when we look beyond them: and, if the minister is a man of varied culture (as every minister should strive to be), his daily reading, it may be in many languages, the columns of the daily newspaper, or perhaps the records of his parish, will furnish him with more than he will find time to offer to his teachers once a month. A great help to this he may find in a note-book, to be used as a repertory, where he may enter daily paragraph or reference sacred to this purpose. If he should find in his reading brilliant illustrations of Scripture history and Jewish custom, of Galilean scenery, anecdotes bearing on Oriental life, or scraps of natural history, these may have a special value; but he is to bear in mind, that *all* information, stimulating in itself, is equally suitable to the end. Minds, above all things, need to be widened, to be startled out of the ruts of routine, and lifted where they can take free views of common things. The teachers' meeting is a good place to exhibit a new work of art, a rare book, a fine engraving, or a set of photographs, throwing light into Libyan deserts, or lifting the branches of the cedars of Lebanon. If a minister have the usual share of kind and wealthy friends, he can borrow many things for exhibition and use at such times, and impart through them never-to-be-forgotten lessons of beauty and truth. These few words, then, for the minister, who, being possessed of our leading ideas, ought to be able to work them out far better than we can.

OUR WESTERN CHURCHES.

After all that has been spoken and written about the great field for Liberal Christianity in the West; after all the appeals that have been made, the money that has been raised, the urgent calls for men and for aid,—the mortifying fact remains, that, even in the annual list of our "Journal," the names of only twenty-seven Unitarian societies in Western States are given, six of which have suspended worship, and two others of which are at present without pastors. There are more Unitarian societies in the two States of Maine and New Hampshire than in all the twelve States of the West, with their twelve millions of inhabitants. In Indiana, Tennessee, and Arkansas, there is no Unitarian church; in Kentucky, only one; in Missouri, only one; in Iowa, only one; in Kansas, only one; in Minnesota, only the name of one; Michigan has two; Wisconsin has three; Ohio has five; Illinois has twelve,—nearly half of the whole number. In extenuation of this fact, it may be said that Tennessee has as many Unitarian churches as Virginia, Missouri as many as Maryland, Ohio more than the great State of Pennsylvania, and Illinois more than the great State of New York. But, with all the excuses that can be made, it is still strange and mortifying, that after all that has been said and done to supply the wants of the West, with a Divinity School now twenty years old beyond the Alleghanies, our denomination should have less than twenty self-sustaining, active, and secure churches in the whole Valley of the Mississippi.

In the West, there are three great cities, each having a population according to the local estimates of nearly two hundred thousand. In these cities together, there are

but five Unitarian churches. Cincinnati has two, Chicago two, St. Louis one. That there are two churches in Cincinnati, comes not from the fact that there are too many Unitarians in that city comfortably to find place in a single church, so much as from radical differences in opinion and feeling, making it necessary for a church of moderate size to divide, and worship apart. The division is now a fixed fact. The new Church of the Redeemer has purchased a house of worship, formerly, we believe, belonging to the Universalists; settled a minister, Rev. A. D. Mayo; and determined to go with its present organization. Its members are among the leading men of the city, for wealth, intelligence, enterprise, and benevolence. They are amply able to sustain themselves as a religious society, even should they fail to secure their portion of the estate of the original church. There is, however, every appearance that the vexed question of this church-property will soon be settled, that the equitable division which was in the beginning agreed to will be made under process of law, and that the unfortunate dispute will cease and be forgotten. The lot on which the original church-building stands is more valuable for business-purposes than for ecclesiastical use, and its sale will be a benefit to both parties. Cincinnati is large enough for two flourishing societies of our faith; and we may hope, that, with able and judicious ministers, the two parishes may not only come to act harmoniously, but so to increase their numbers that each shall be larger than the original church. The present minister of the first parish is Rev. S. H. Morse.

We have but one church in the city of St. Louis; but such a church is equivalent to many ordinary churches. The zeal and the good works of this church have a reputation which has gone far beyond our own religious body. The name of the pastor, William G. Eliot, is the synonyme

for fidelity, perseverance, self-sacrifice, and all the qualities which make the useful and successful minister; and the sphere of his influence and labor is much wider than the parish to which he is joined. In addition to his other work, Dr. Eliot now performs the duties of Professor of Moral and Intellectual Philosophy in the Washington University, of the corporation of which he is president, and of which he may be justly considered the founder. The Washington University is, by the strict terms of its charter, wholly unsectarian. Religious opinions are not to enter into the estimate of any man's fitness to be a trustee or a professor in the institution; and the basis is at once broadly liberal, and scrupulously impartial. Yet it is interesting to observe, that of the fifteen members of the corporation, chosen from the citizens of St. Louis most eminent and most fit for such a charge, *nine* are from the Unitarian Church. It is but seven years since the institution was formally inaugurated; yet it now numbers, including the Young Ladies' Seminary, which is connected with it and under the rule of the same corporation, twenty-two instructors, and two hundred and eighty-nine students and pupils. The endowment, already large, is steadily increasing; and professorships already established are only waiting for suitable men to fill them. The Washington University of St. Louis is destined to be for the West what Harvard College has been for the East. If it may not be called a Unitarian institution, it is, at any rate, one of the fruits of our faith in that city.

The Unitarian house of worship in St. Louis is centrally situated; very large, intended to seat twelve hundred persons; correct and elegant in its architectural proportions; fitted with beautiful windows of stained glass, some of them special gifts of members of the congregation; and amply provided with vestry-room for the Sunday schools, weekly

lectures, social meetings, and sewing-circles. Nearly all the pews on the floor of the church, and some in the spacious galleries, are owned or occupied. The services are held in the morning and evening, and are partly liturgical from a service-book arranged by Dr. Eliot. The communion-service is held on the afternoon of the first Sunday in each month. A peculiarity in this church is, that there are no deacons: the bread and wine are distributed by the pastor directly to the communicants. The numerous chants and anthems of the regular services are performed by an excellent choir. On every Wednesday evening, there is a familiar lecture by the pastor on some religious topic. The proper Sunday School of the parish is held on Sunday morning, before the service. Nearly two hundred pupils and teachers are connected with it, and it has still the superintendent who took charge of it in the beginning. An unusual proportion of young men are found in its classes, and there is ample provision of apparatus for teaching in maps and text-books. In addition to this morning Sunday School, a Mission Sunday School, equal in numbers, is gathered in the rooms in the afternoon, under the supervision of Mr. Thomas L. Eliot, a son of Dr. Eliot, assisted by many of the teachers in the morning school. Mr. Eliot, indeed, is at present the acting minister-at-large, and has charge of the Mission formerly in the care of Rev. C. G. Ward. His experience in this work, and as a teacher in the academic department of the Washington University, will be a good preparation for the larger work of the ministry which he hopes in a few years to take up. The Mission has never been more prosperous and useful than under his charge.

We might speak of other charities and of public institutions, in which the liberality and influence of the Unitarians of St. Louis are signally manifested. The pictures and the

sculptures in the large hall of the Mercantile Library, which is virtually a free gallery of art, are in many instances the gifts of Unitarians; and, in every work of public improvement, they have done far more than their proportion. The "Western Sanitary Commission" originated, we think, with them, and has certainly been largely sustained by their zeal and gifts. In proportion to its means, this Western Commission has done even more than the American Sanitary Commission. One of our faithful ministers, Rev. J. G. Forman, is its secretary; and Dr. Eliot has been and is busy, early and late, in laboring for its interests. The removal of active hostilities so far to the East has somewhat diminished the call upon this Western Commission for supplies and aid; but all its agencies are still in operation. One of the most interesting of these is a home for the refugees; for the poor outcasts, women and children, who come in from the country, even as far as Arkansas, destitute of every thing, — ignorant and ragged; the "poor white trash," whom even the slaves despise. The young woman who is placed in charge of this home has a character and an experience, which, if written out, would be more exciting to read than the story of the heroines in the popular romances.

And, in this connection, we ought to say a word concerning the home for the "contrabands," which is under Unitarian supervision. At the Benton Barracks, a large camp-ground just beyond the city of St. Louis, is established the rendezvous for the negroes, the fugitive-slaves, who come in to enlist, and receive their freedom, according to the military order of the commanding general, which is virtually the abolition of slavery in Missouri. Many of those who come in are too old and weak and sick for military duty, though the proportion of sound men among these slaves is more than twice as great as among the

drafted men of Massachusetts. With the men, too, come not a few women and children. The law makes no provision for these; no provision, either, for the negroes who are found unfit for military service. But there is "a law of humanity," under which, in the absence of positive statutes, the officers of the camp assume to act. Food and raiment and shelter and instruction are provided for those who have come in so trustfully. No fugitive-law sends them back. There is a hospital in which the sick freedman is nursed, and a chaplain to give him Christian burial if he dies. The superintendent in this service is the Rev. Frederic R. Newell, once a minister in our connection in Massachusetts, and more recently a resident of St. Paul, Min. He has precisely those qualities which adapt one to such a difficult task, and is able to minister to the souls of these poor men and women not less than to their physical wants. We have no more earnest or faithful missionary in the West than Brother Newell, though he preaches to no assemblies who have heard our name or know of our faith.

Twenty-five miles north of St. Louis is the city of Alton, in Illinois. It is beautiful for situation, being built upon high bluffs, just above the mouth of the river Missouri; but the expectations of its founders that it would grow rapidly, and become one of the great marts of Western commerce, have not been realized. After more than thirty years, its population is less than twenty thousand. A Unitarian society was early established in this city; and with varying failures, and amid many discouragements, has preserved its organization to this time. The number of families now belonging to the society is between thirty and forty. Some of these, however, from one cause or another, have ceased to attend worship; and hold property in the church, without any interest in its ideas, or care for its

prosperity. Some are said to have withdrawn from dislike of the outspoken loyalty of the pastor. Those who remain, however, are among the liberal and enterprising of the city, and are determined to sustain the church at any hazard or sacrifice. Their church-building is a small but massive stone edifice, handsome, well furnished, and commanding from its doorway a prospect of almost unrivalled extent and beauty. It was built for the Catholics; and it is pleasant to know that the process by which, in "the Jerusalem of our faith," the finest churches are converted from the Unitarian to the Catholic worship, is, in this distant outpost, reversed. Measures have recently been taken to reform some errors in the first constitution of the church, so that all who own property in it shall necessarily contribute to its support. Rev. J. G. Forman still retains the pastoral office here, and preaches once on Sunday. His duties, however, as the Secretary of the Sanitary Commission, and the uncertain state of his health, prevent him from doing here all that a pastor ought to do. He retains the situation only that the people may not be left destitute, and will relinquish it as soon as some acceptable substitute can be found. When he is released from the labors of the Sanitary Commission, he proposes to devote himself to the work of a missionary, for which he is admirably qualified. Alton will be an agreeable and promising field of labor for an able and earnest preacher. In this church a liturgy is in use at present, prepared by Rev. Mr. Forman for the soldiers in the army. The experiment of its introduction is too recent to allow any decision as to its wisdom or its success. The liturgy is comprehensive, liberal, and prepared with care and skill. It contains a "statement of doctrine;" which may have its use in enlightening inquiries concerning the Unitarian belief, but is too long to be read as a creed.

Two hundred miles by the river, above St. Louis, and a short distance above the terminus of the North Missouri Railroad at Hannibal, is the flourishing city of Quincy. Its aspect is more that of a New-England town than the aspect of any Western village that we have seen. There is an air of neatness and thrift quite remarkable, when we consider what influences have ruled in its civil administration. It is somewhat more than twenty years since a Unitarian church was established here by that devoted young minister, Rev. George Moore, whose body lies in the beautiful cemetery overlooking the river, just south of the town. The beginnings were small enough: the first house of worship was scarcely larger than the upper room at Jerusalem; but the society has steadily increased, and now occupies its third edifice, with the exception of the Catholic church, the most spacious and most beautiful in the city. The church has suffered not a little from the eccentricities, both in doctrine and practice, of its late pastor; and the burden is made double upon the present pastor, Rev. Martin W. Willis, in remedying the evils which were left, and which had injured the good name of the church. Mr. Willis has applied himself to his work with singleness of purpose, and has apparently now the good-will, not only of his own society, but of the community around. He is zealous, not only to build up the church in Quincy, but to disseminate Unitarian views in all the region; and is very hopeful that societies of our faith can be established in all the large towns of Illinois, if enough men of the right kind can only be secured. Quincy is well situated to be the centre of missionary activity. No society in the city has done more for the charities of the war than the Unitarian. In Quincy, there are four military hospitals. The chaplains of these hospitals are Orthodox ministers; but no visitors have been more faithful or efficient than the

ladies of the "Needle Pickets," — the somewhat fanciful designation of the Unitarian Aid Society.

The small society in Keokuk, Io., — the present terminus of regular boat-navigation from St. Louis northward, — has recently invited Rev. Robert Hassall, once an assistant to Dr. Eliot in St. Louis, to become its pastor; and it is to be hoped that his resolution and energy may give new life to the organization. The former pastor, Rev. Leonard Whitney, entered the army as chaplain, and died in the service. A son of his is an officer in one of the Western regiments. Keokuk, from its situation at the mouth of the Des Moines River and the foot of the Mississippi Rapids, is destined to be a large and important place in the West.

We hope, in a future communication, to speak of others of the Western churches.

NOTE. — Since writing the above, we have learned, with great regret and sorrow, that Rev. Frederic R. Newell died at the Benton Barracks on Friday, Jan. 8. The funeral services were held in St. Louis on the 13th of January. The cause of his death is not mentioned. At the time of his death, he held the office of chaplain in the Minnesota First Infantry, and superintendent of freedmen at Camp Benton.

THE EPISCOPAL CHURCH.

DEAR MR. CLARKE, — There are hours in every man's life, when he feels, with peculiar depth and liveliness of emotion, the power of the past. At such a season, I have been drawn, quite recently, in that direction in which so many persons are now-a-days attracted: I mean towards the Episcopal Church.

My first and best friend had ended her long earthly life of most affectionate self-renunciation, and her freed spirit

had gone to God who gave it. Although she had no theology that might not be summed up in half a verse of one of John's epistles, — "God is love; and he that dwelleth in love dwelleth in God, and God in him," — it was fitting that her body should be buried according to the rites of the church of which she had been for many years a member. We carried the precious dust to a beautiful edifice, where a clergyman whom she had honored and loved, not so much for his doctrinal accuracy as for his generous fidelity to the poor, read the service so eminently appropriate for those who go to their fathers in peace and are buried in a good old age, adding some words of his own that were freighted with all the tenderness and beauty of the Christian faith. As I sat there in that stately house of prayer, listening to expressions that awakened memories of other departures, and softened by the plaintive yet far from hopeless strains of a noble organ, I confess that it was with a feeling somewhat akin to the longings of home-sickness. My eyes rested on the tablets behind the altar, which resembled those from which I learned my earliest scriptural lessons when a child at church. The reading-desk reminded me of my father's pale and earnest face, when, as one of the wardens, he used to read the service in the absence or illness of the minister. As we bowed our heads in prayer, I could almost fancy that he was again beside me at the head of the pew; and I caught myself listening for his low yet clear responses. The intervening years of my heretical ministry were all forgotten; and, for the hour, I felt that my truant feet were once more treading within the sacred precincts of the homestead for my soul. Thus it continued as long as mere emotion reigned; and I could hear in my sadness only the sweet voices of the past, which seemed to bid me return. As soon, however, as reason and conscience re-asserted that

there are principles as well as sentiments, I saw how impassable is the chasm which separates me from the church of my youth.

In giving a few of the reasons why I am repelled as well as attracted by the Episcopal Church, I shall begin with the least vital difficulties, reserving the more serious objections for a later stage of my letter.

I cannot go back to the Episcopal Church, on account of what seems to be its marked tendency to formalism. It is not because I am opposed to all forms whatever; for I remember that Selden wrote, "Ceremony keeps up all things: 'tis like a penny-glass to a rich spirit, or some excellent water; without it, the water were spilt and the spirit lost." Just enough form to preserve the spirit, I am ready to contend for; but I cannot approve any thing more.

All robing and disrobing are childish things, which should be put away. A saint in crape is only half a saint in lawn. Imaginative girls, who idealize every thing, may admire "man-millinery;" but it has lost its charms for masculine minds.

A service so inflexible is apt not only to disappoint hearts that thirst for a draught of the water of life, fresh from the fountain, and not stagnant from the cistern, but it provokes mirth by its occasional inappropriateness. No printed words can anticipate the exigencies of every place and season. The baptismal service, for instance, is quite impressive, if the subjects behave well; but if they act improperly, as boys at least sometimes do, the effect becomes irresistibly ludicrous. Once I was present where a boy had to be held by his father while "lawful and sufficient baptism" was duly administered, — the involuntary candidate for regeneration struggling all the while, and even striking at the minister. As soon as the young gen-

tleman was released, he commenced slamming a pew-door; while the clergyman threw some of us into convulsions by proceeding to read, "Seeing now that this child is regenerate, let us make our prayers that he may lead the rest of his life according to this beginning"!

Many of the collects and the litany of the Book of Common Prayer express sweet and holy desires in the quaintest and raciest English that can delight the human ear: but they are not adapted to every condition and need of the spirit; and, if they were, constant repetition would make their utterance somewhat mechanical. Everybody smiles at the account, credited to Huc's China, of "an affectionate son, who, having an opportunity to send a letter to his mother, desired one of his pupils to copy out for him the epistle established by custom as proper on such occasions;" but wherein does this differ essentially from many communications addressed to our heavenly Parent? I have heard a devout Episcopalian say, that sometimes she longed to have Dr. Huntington lay aside his prayer-book, with its general petitions, and pour forth the warmer and freer devotions which lifted up her heart in the College Chapel.

The Episcopal Church is too much of an ecclesiastical aristocracy for one who would honor all men. It abounds in men who feel insulted if they are not directly or indirectly called Rabbi; who love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost room at feasts. There is enough of this in other communions; but nowhere else is the assumption of superiority so general. I know it is not universal. Some of the humblest laymen and most self-denying ministers in the world are found in the Episcopal Church. Nevertheless, the main features of the body have a haughty and exclusive aspect. The majority quietly

ignore the existence of other churches, and treat other clergymen, however sound in theological doctrines pertaining to the plan of salvation, as mere pretenders in their claim of clerical rank and authority. If this asserted ascendency were based on superior fidelity, it would be more tolerable, although sufficiently offensive and unchristian then; but its chief foundation rests on a succession from the apostles, which history fails to establish. They are the truest successors of the apostles who have most of the apostolic spirit. Holding fast to this self-evident truth, and remembering the corrupt prelates of other lands and times, and the Onderdonks, Doanes, Polks, and Hopkinses of our own day, I was more gratified, a short time since, to receive the blessing of good old Sojourner Truth, than I would have been to have received the sonorous benediction of a score of ordinary bishops.

The Episcopal Church, in practice, if not in theory, sanctions a trifling with the truth, which is unfair and unmanly. It permits men to come to its communion-table, and to occupy positions of emolument and honor, who outdoubt the sceptics, and out-reason the rationalists of the Unitarian denomination. Men of wealth and high station are not required to believe much, if they will only lend their influence to strengthening the ecclesiastical organization. In scores of fashionable churches, there are dignitaries of well-known unbelief as well as worldliness. A prominent statesman, of whom "the Church" is proud, after listening to a discourse explaining and commending Unitarian doctrines, told the preacher, "I agree with you entirely; but, if you announce that I am a Unitarian, I will contradict the statement in the public prints." Now, this may be politic; but it is not at all honest. Well aware, that, with my present convictions, I might enter the Episcopal Church to find there thousands of Unitarian faces

behind Episcopal masks, I scorn this sailing under false colors; preferring to endure the cross, and to despise the shame of avowed heresy.

Until very lately, and now with only a brief list of exceptions, the Episcopal Church has been unfaithful to the great moral causes of our time. While reiterating its proud claims of doctrinal belief, it bears the awful brand of a practical infidelity. Smiling upon the oppressor, it has been deaf to that cry of the humble which has pierced the clouds. Dudley Tyng and the Jays must not be forgotten; but these shining lights have only made more visible the general darkness of their church. In no other ecclesiastical body has there been so much sympathy with despotism, or so much patience with treason. It owes much of its present apparent prosperity to its shameful compromises with the world, the flesh, and the Devil. If men only bring their gifts to the altar, this church generally cares very little whether their brothers have aught against them or not. When I have attended service where the new converts have been numerous, I have noticed how awkwardly they handle their prayer-books; making me "ache" to find their places for them. To avoid the risk of rising at the wrong time, they keep their seats with the indolence of discretion. Upon inquiry, I have learned that these half-fledged Churchmen have come from Baptist, Methodist, Congregational, Universalist, and Unitarian churches of the neighborhood, where they have been persecuted for *un*righteousness' sake. They seek an asylum where peace is preferred to purity, and chloroform is given to disturbed consciences. Their delicate ears would be pained by hearing notices of the meetings of soldiers' relief societies. Now, churches filled in this way, will find, sooner or later, that their strength is their weakness, and their glory is their shame. If they were wise, they would

take a lesson from sailors of the Mediterranean, who refuse to receive mummies on board, fearing shipwreck.

No bishopric, even in an Empire State, not all the treasures of Trinity Church, could tempt me from the place where I sit, at the feet of John G. Whittier, as he writes these golden lines: "I cannot be sufficiently thankful to the Divine Providence which turned me so early away from what Roger Williams calls 'the world's great trinity, pleasure, profit, and honor,' to take side with the poor and oppressed. I set a higher value on my name as appended to the antislavery declaration of 1833, than on the title-page of any book. Looking over a life marked by many errors and short-comings, I rejoice that I have been able to maintain the pledge of that signature; and that, in the long intervening years, —

'My voice, though not the loudest, has been heard
Wherever Freedom raised her cry of pain.'"

BOOKS RECEIVED

Since our last Notice.

Redeemer and Redeemed. An Investigation of the Atonement and of Eternal Judgment. By CHARLES BEECHER, Georgetown, Mass. Boston: Lee & Shepard, 149, Washington Street. 1864.

The writer of this book has gone some lengths in the direction of true Christian liberty; but he has a long way yet to go before arriving. He is still very much in the letter and the form. It is curious to see the struggles of a strong man, hampered in the theological notions of past times. This book is full of notions, not insights. It assumes without criticism the reality of all the facts of the Old Testament; and then proceeds

to argue from any one of them, as though it were an established truth of science. Thus, for example, our writer hangs arguments on the name given to Lucifer in the Revelation, upon all the angels of the Old Testament, on the vials of the Apocalypse, on the Assyrian army killed in a night, on the order of Melchizedek, &c.

This book also shows a mind saturated with modern American theology. Celebrated doctors, some of whom most of us have never heard of, — as Dr. Fairbairn, Dr. Burge, Dr. Hodge, Dr. Griffin, Dr. Emmons, Dr. Hopkins, Dr. Smalley, Bellamy, Faber, Dwight, Barnes, a pale and spectral group, — pass across his pages in solemn array. All their famous controversies are here treated of as something of vast and vital moment. We heretics, uneducated and unskilled in such high mysteries, look on in speechless amazement.

The Devil plays a very important part in this book. It indeed proposes to revive, to a certain extent, the theory of redemption of the ancient Church, which was universally regarded, for a thousand years, as the Catholic theory; namely, that the atoning sacrifice was directed to the Devil, and not to God.

Types and symbols play a very important part in this argument. The skins which Adam and Eve wore are types of the righteousness of Christ. The two goats (Lev. xvi.), one for Jehovah and one for Azazel, are a double type. The King of Tyre was a type of Satan, as also was the King of Babylon. Satan was a cherub of high order, who, like Narcissus, fell in love with himself, and so induced sin. All the angels, Satan included, were created by Jesus Christ. Every thing is typical. God is represented, in so many words, as a great dramatist; and the events and persons of the Old Testament are all actors, dressed up by him. So the writer says of Esau and Jacob (p. 116), "God has made them for their parts; he has dressed them in character: and now the play begins."

As Mr. Beecher proceeds to develop his theory, the confusion of his literalism in textual quotations, with his rationalism in describing the events which took place in heaven before the creation of man, is very curious. The Yankee habit of attributing contrivance, calculation, and ingenious expedients, to the Almighty, was never carried further than by our intrepid reasoner.

It seems that the Almighty was in a difficulty in consequence of Satan's hold over the affections of the universe, — similar to that of President Lincoln in regard to M'Clellan. Satan was too popular with the angels to be removed at once from his authority as chief of the universe. "God saw that the loyal public sentiment of the empire was so far affected by this philosophy, which seemed exceeding plausible, that, without cor-

recting it, he could not safely be just in destroying Satan. The public sentiment would not sustain him. His loyal subjects would be alienated, and thrown into the arms of rebellion."

If this is not naturalism of the lowest order, we know not where to look for it. God is represented as exactly such a one as ourselves, — contriving expedients to get over difficulties of government. We would recommend Mr. Beecher to go out at night, and look at the stars for half an hour, and then see how his theories seem to him.

Mr. Beecher has a great deal to say against naturalism; but he has made out a system of mythical naturalism, which only astonishes us by its assumption of the most visionary theories, and its application to those theories of the most commonplace contrivances of daily life. Difficulties among archangels, involving the eternal destinies of the universe, are settled by the sort of village manœuvring which is practised at Yankee town-meetings when a cunning demagogue is outwitted by a conservative attorney.

We do not mean to be unkind in our criticism of this book: for it is evidently the work of an honest, religious, and earnest man; and he has had trouble enough already. We should be sorry to add any thing to his burdens. But, if we review a book at all, we must say what we think of *the book itself*, unmodified by any relation of sympathy or good-will toward the writer. This book has its value, no doubt, as a contribution to theology; but it does not settle the question.

Daniel, with its Apocryphal Additions, &c. By LEICESTER AMBROSE SAWYER, translator of the Scriptures, &c. Boston: Walker, Wise, & Co. 1864.

As far as Mr. Beecher goes in one direction, assuming every thing in the Bible to be given to us by God himself, so far in the other direction goes Mr. Sawyer, a rationalist of the rationalists; not happy unless he can discredit the genuineness of some book or the authority of some writer. He, too, is earnest and honest and frank, in his way. He is as sincerely desirous of doing good in his iconoclasm as Mr. Beecher is in his faith in the infallible inspiration of every word of the Bible. Mr. Sawyer is *only* a critic; Mr. Beecher, no critic at all.

Mr. Sawyer assumes the negative side of all the old critical beliefs to be the correct one; scarcely condescending to intimate that there is any other side. For example: He says of the first Gospel, "It cannot be Matthew's. It cannot be by an apostle. . . . The author is some indifferent person, who had no observations of his own to record. . . . It was an amazing blunder ever to accept this book as a reliable narrative of facts. . . . The au-

thor tells of nothing that he heard, saw, or ascertained by personal observation: he reports no discourses which he had from one who was present, and stated only what he heard. *Nor are any such found in the New Testament. The real discourses of Christ have perished.*" (The Italics are ours.)

There is a dogmatism of denial as well as of assertion, as our friend Sawyer shows plainly. He is as much of a dogmatist in one way as any Orthodox champion is in the opposite. *Stat pro ratione voluntas.* Would any one suppose, from reading these statements, that such critics as De Wette, Hase, and Rénan (not usually considered too Orthodox, or too prone to belief), accept our first Gospel as authentic, and probably genuine? De Wette (Kurze Erklärung des Ev. Matt., dritte Ausgabe, 1845) says, "Down to this time, no argument has been brought forward, either against the authenticity or integrity of Matthew, which can obtain any general assent." OLSHAUSEN (who, though Orthodox, is a candid and learned critic) says that "the genuineness of Matthew is fully confirmed on historic grounds." HASE (no blind believer) says, "Our present Gospel of Matthew can be shown to have been ascribed to this apostle, by the unanimous judgment of the Church, since the middle of the second century." RÉNAN says, "In sum, I admit as authentic the four evangelists. They are by the authors to whom they are ascribed, almost wholly. Matthew, especially, has the genuine *words* of Jesus. *A terrible and also tender force Italicizes them (souligne).*" — Vie de Jésus, par Ernest Rénan. Paris: 1863.

Now, although Mr. Sawyer is a learned man and a good critic, he can hardly be considered so much more learned than De Wette, Hase, and Rénan, as to be able to ignore entirely their dissent from his views, and to speak as positively as if no such dissent existed.

Subtracting this element of critical radicalism, Mr. Sawyer's book on Daniel may be read with profit and interest. He considers it all fictitious: "Interpreted as narratives of facts and incidents that actually occurred in Babylon and Persia, the Book of Daniel is erroneous from beginning to end." This is somewhat too sweeping; for even Porphyry, the first opponent of the book, and whose arguments against it have been followed in modern times, says that its history is correct down to the time of Antiochus Epiphanes. In another place, Mr. Sawyer says the same thing.

In denying the authenticity of Daniel as it now stands, Mr. Sawyer is in accord with most modern critics. Bunsen (Gott in Geschichte, 1857) assumes the existence of an elder Daniel, a prophet living at Nebuchadnezzar's court, but whose works have not reached us. The present book, he, following Ewald,

considers to have been written B.C. 169. Bunsen's views are so interesting, that we are sorry not to have room for them here.

The Color-Guard. By JAMES K. HOSMER. Boston: Walker, Wise, & Co.

This is a charming book, and one which all may read for profit and pleasure, — for profit, as it gives us much valuable information concerning the war, the army, the South; for pleasure, because the story is told simply, feelingly, and with skill in narration. We take great pride and pleasure in having such books as these from our young ministers. Every such book is as good, to say the least, as a volume of sermons. We quote what the "Tribune" says at the close of its notice of this book and that of Mr. Hepworth: —

"We cordially recommend these volumes, as presenting a series of animated pictures of the war, which cannot be contemplated without profit. The writers treat the subject each in his own way, although they had, in common, professional experience, scholarly habits, New-England associations, and field of service. With the impression of marked individual tastes, views, and character, they are alike in their cheerful predictions of a successful issue of the war, and their devotion to the cause of national unity and human freedom."

The Christian Hymn-book, for the Sanctuary and Home. Boston: Crosby & Nichols. 1863.

This Hymn-book, prepared by T. C. Moulton, E. Edmunds, and W. Hathaway, for the use of the Christian connection, is a very good-looking book, containing the large number of one thousand one hundred and eighty-eight hymns. As we prefer a few good hymns to be sung frequently to many poor ones, we do not approve of this feature of the book. A good hymn *ought* to be sung often; a poor hymn, never. The good hymns are lost in such a multitude. Nevertheless, if for good reasons so many hymns are wanted, these seem to have been collected with care and good taste. Knowing the labor of such a work, we can appreciate the patience, fidelity, and judgment which our friends, the editors, have shown in their taste.

Services at the Ordination of William Brown as Pastor of the First Church in Sherborn, Massachusetts. John Wilson & Son.

Through Strife to Peace. A Thanksgiving Sermon, preached in the Unitarian Church, Nantucket. By JOHN K. KARCHER. Nantucket: Mirror Office. 1863.

A Report on the Condition of the Freedmen of the Mississippi. Presented to the Western Sanitary Commission by JAMES E. YEATMAN, President of the Commission. St. Louis: 1864.

A Plain Letter to Rev. Thomas Worcester, D.D., &c. By B. F. BARRETT. New York: Mason Brothers. 1864.

Brownson's Quarterly Review. National Series, No. 1. January, 1864. Contents: 1. Our New Programme. 2. The Federal Constitution. 3. Vincenzo, or Sunken Rocks. 4. Popular Corruption and Venality. 5. The President's Message and Proclamation. 6. Gen. Halleck's Report. 7. Literary Notices. D. & J. Sadlier & Co., 31, Barclay Street, New York.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 11, 1864. — Present, Messrs. Stebbins, Clarke, Newell, Barrett, Winkley, Ware, Sawyer, Smith, and Fox.

The Committee on New-England Correspondence presented a letter from a clergyman, suggesting a plan for giving work to unemployed preachers; which was referred to the Committee on the Supply of Pulpits.

They also presented an application for aid from the society in Montague, Mass.; and, in accordance with their recommendation, an appropriation was made of $50.

The Army Mission Committee reported that they had arranged with Mr. William M. Mellen to visit the camps and soldiers' hospitals in Washington and vicinity, for the purpose of distributing the army publications of the Association.

They also presented a letter from Rev. Charles Lowe, resigning, on account of parish-duties, the office of missionary at the Long-Island Camp. The resignation was accepted; and the committee were requested to write to Mr. Lowe, expressing the regret of the Board that he had been obliged to relinquish so important a work, and their high appreciation of his services.

The Committee on Publications having reported that the ninth edition of the "Soldier's Companion" was now exhausted, and the work still in great demand, they were authorized to issue a new edition of five thousand copies.

The Committee on the Supply of Pulpits presented a Circular, addressed to the committees on supply in vacant parishes, recommending the payment of larger fees for transient supplies. The Circular was unanimously adopted by the Board; and the committee were authorized to publish it in the "Christian Register," "Christian Inquirer," and "Monthly Journal."

The subject of raising funds to carry on the work of the Association, especially the army work, was discussed at some length. It was decided that an effort ought to be at once made to collect a sum sufficient to supply the present great need; and a Special Committee, consisting of Messrs. Stebbins, Clarke, Ware, Sawyer, and Smith, was appointed, to take the matter into consideration.

The Finance Committee having stated that the Circular, which they were authorized at the last meeting to send to parishes, had not yet been printed, that subject also was referred to this Special Committee.

Other business was transacted; and the Board adjourned to Monday, Feb. 15.

TO THE COMMITTEES FOR THE SUPPLY OF PULPITS IN VACANT PARISHES.

"The Committee on the Supply of Pulpits" feel that the present is a fitting time to make a suggestion to the Committee of Parishes, which they hope need only be made to meet their hearty approval and acceptance.

The rates paid for the transient supply of pulpits, although higher than some years ago, are still ruinously low. It is impossible for even an *unmarried* man to make a decent living out of them, even had he no travelling expenses to deduct; while those travelling expenses often do not leave him for his week's income so much per day as the most ordinary mechanic. It once chanced to a member of this committee to have *thirty-seven cents* left for a week's support, after deducting his necessary travelling expenses, and that only because a friend paid for his dinner on his return.

The period that a parish is living "*by supply*" is often looked upon as a season for husbanding resources, and reducing the cost of expenses. It seems a deliberate calculation with some, who do not appear over-desirous of "settling" again on that account. This, like many other economies, is no economy at all, as it strikes at the best interest and vigor of the society.

The committee would therefore recommend, —

1. A general increase in the rate of *transient supply.*

2. They would also suggest, that, in every case, the travelling expenses *to and from* be added.

This seems to be demanded, —

1. By the increase in the cost of living.

2. By the desirableness of uniformity; some parishes already having established this rule, and they always having naturally the preference with candidates.

3. By the fact that the *poor pay* is one of the great causes of the growing amount of *poor preach*, of which parishes so much complain. If the wage is low, the work will be poor. The good workman will be driven from that pursuit which refuses an adequate support.

4. By the fact that even this increase does not bring the cost to the parish to more than a half or two-thirds of the cost of a settled ministry.

5. By the fact that this great work of the ministry, if it be worth any thing, is worth a decent support to its servants; and, constituted as man is, there is nothing that so tests his regard for a thing as the amount he will pay for it. It is an evidence of a "low state of the Church" when parishes stint and scrimp the pay of those who are its servants.

If all the facts were made public, which might easily be culled out from the personal experience of one and another, they would surprise, perhaps appall, many men who have no idea how great is the injustice and the actual suffering entailed upon and quietly borne by clergymen, whose misfortune it is to be "*candidates*," who carry away from their Sunday's work a collapsed pocket and a discouraged soul.

Friends! one way to rouse yourselves, and to revive the ministry, is to be liberal in your payments; not to see how much you can save, how little you can give, but to "give to the Lord your God that which *costs* you something;" remembering that even the *transient* laborer "is worthy of his hire."

J. F. W. WARE.
R. P. STEBBINS.
WARREN SAWYER.

INTELLIGENCE.

Rev. CHARLES W. BUCK, a graduate of the Meadville Theological School in the class of 1862, was installed as pastor of the Society in Fall River, Mass., on Thursday, Dec. 31. The order of services was as follows: Organ voluntary; anthem; invocation, by Rev. Cortland Y. De Normandie, of Fairhaven; reading of the Scriptures, by Rev. Henry C. Badger, of New Bedford; hymn; sermon, by Rev. James Freeman Clarke, D.D., of Boston; hymn; installing prayer, by Rev. Stephen G. Bulfinch, of Boston; response, by the choir; address to the people, by Rev. John F. W. Ware, of Cambridgeport; prayer, by Rev. Charles H. Brigham, of Taunton; doxology; benediction, by the pastor.

Rev. THOMAS D. HOWARD has been appointed chaplain of the Seventeenth Regiment Infantry, Corps d'Afrique, now forming in Louisiana.

Rev. D. C. TOMLINSON has made a temporary engagement with the united Universalist and Unitarian societies at East Lexington, Mass.

Rev. THOMAS J. MUMFORD has accepted the call from the Third Religious Society, Dorchester, Mass.

Rev. THOMAS T. STONE, of Bolton, Mass., has accepted an invitation to continue the charge of the society in Brooklyn, Conn., until December next.

Mr. DAVID H. MONTGOMERY, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the society in South Danvers, Mass.

Rev. DEXTER CLAPP has resigned the charge of the East Society, Salem, on account of ill health.

Rev. Dr. OSGOOD'S Society, New York, have sold their church-edifice on Broadway, and purchased a lot on the corner of Thirty-fourth Street and Park Avenue. They have appointed a Building Committee, and will probably go on at once with the new edifice.

ACKNOWLEDGMENTS.

1863.				
Dec. 30.	From	Third Parish, Dorchester, for Monthly Journals		$12.00
" "	"	Society in Billerica, for Monthly Journals		12.00
" 31.	"	Society in Westford, for Army Fund, additional		4.75
" "	"	a friend, for Army Fund		5.00
1864.				
Jan. 4.	"	Society in West Cambridge, as a donation	$48.00	
		For Monthly Journals	26.00	
				74.00
" 5.	"	Society in Brooklyn, Conn., for Monthly Journals		8.00
" 6.	"	a friend, for Army Fund		2.00
" "	"	Society in Northborough, for Army Fund		10.00
" 7.	"	Society in Fairhaven, as a donation		14.00
" "	"	Rev. James T. Dickinson, as a donation		12.00
" "	"	Rev. J. B. Wight, to make himself an annual member		1.00
" "	"	Mrs. T. W. Wellington, Worcester, through Rev. Alonzo Hill, D.D., for Army Fund		50.00
" 8.	"	Barton-square Society, Salem, for Monthly Journals		32.00
" 9.	"	Francis L. Capen, to make himself an annual member		1.00
" "	"	Society in Cohasset, for Monthly Journals, additional		5.00
" 11.	"	E. B. Reynolds, to make himself an annual member		1.00
" 14.	"	Society in Charlestown, for Monthly Journals, additional		5.00
" "	"	Society in Tyngsborough, as a donation		5.50
" 15.	"	subscribers to Monthly Journal, in Rev. Dr. Bartol's Society, Boston		15.00
" "	"	Rev. D. S. C. M. Potter, Rev. G. G. Withington, and Rev. Horatio Wood, to make themselves annual members		3.00
" 16.	"	Horace H. Soule, Philadelphia, for Army Fund		4.00
" "	"	a lady in Boston: —		
		For general purposes	$50.00	
		" Meadville School	70.00	
		" India Mission	50.00	
		" Army Fund	10.00	
				180.00
" "	"	another lady in Boston: —		
		For general purposes	$50.00	
		" Meadville School	70.00	
		" India Mission	30.00	
		" Army Fund	10.00	
				160.00

Jan. 16.	From the following persons, towards support of Mr. Dall's mission, through Daniel Low:—		
	A. A. Low, Brooklyn, N.Y. . .	$100.00	
	E. H. R. Lyman, „ „	50.00	
	Josiah O. Low, „ „	50.00	
	E. S. Mills, „ „	25.00	
	Mary P. Low, „ „	10.00	
	Daniel Low, Staten Island . .	100.00	
	H. B. Cromwell, Staten Island .	50.00	
	George W. Jewett, „ „ .	25.00	
	George C. Ward, „ „ .	25.00	
	F. G. Shaw, „ „ .	25.00	
	D. G. Bacon, „ „ .	25.00	
	Lucius Tuckerman, Staten Island,	25.00	
	John C. Henderson, „ „	5.00	
	Mrs. L. J. Wyeth, New York .	50.00	
	John Paine, „ „ .	10.00	
	A friend, „ „ .	1.00	
			$576.00
Jan. 20.	From Miss J. Pomeroy, as fourth payment on life-membership		6.00
„ „ „	F. E. Abbot and C. Du Bois, to make themselves annual members		2.00
„ „ „	First Society, Salem, for Monthly Journals .		24.00
„ 21. „	a friend, to aid in circulating Rev. J. F. W. Ware's Army Tracts		20.00
„ 22. „	Society in Fairhaven, for Monthly Journals, additional		1.50
„ „ „	Rev. Ed. I. Galvin, Emmons Twichell, Otis Hayden, Dwight Hyde, Mrs. Luther Stewell, Mrs. Sophia Lewis, Aaron Kimball, Henry Twichell, Levi Davis, Parker A. Rice, of Brookfield, to make themselves annual members.		10.00
„ „ „	"a friend to the cause," for Army Fund . .		5.00
„ 23. „	Society in Leominster, for Monthly Journals.		30.00
„ „ „	Rev. C. S. Locke, Miss Maria Phillips, Mrs. Colburn Ellis, Mrs. Theodore Gay, Mrs. Alvin Gay, Miss Abby Tisdale, of W. Dedham, to make themselves annual members,		6.00
„ „ „	Rev. W. B. Thayer, Otis Drury, Mrs. C. T. M'Kown, and Rev. J. C. Parsons, to make themselves annual members		4.00
„ 25. „	First Society, Baltimore, Md., for Monthly Journals		22.00
„ „ „	E. G. French, for Army Fund		4.00
„ „ „	Rev. D. C. M'Daniel and E. G. French, to make themselves annual members . . .		2.00
„ 26. „	Society in Peterborough, N.H., as a donation	$13.35	
	For Monthly Journals	10.00	
			23.35
„ „ „	Society in W. Newton, for Monthly Journals .		12.00
„ „ „	Society in Athol, as a donation		10.00
„ „ „	Society in Deerfield, as a donation		17.00
„ „ „	Society in Somerville, as a donation. . . .		63.00
„ „ „	Rev. Ira Bailey, to make himself an annual member.		1.00

THE

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ARE WE TO HAVE ANY MORE SUNDAY SCHOOLS?

SECOND PAPER.

THE children come next. Eager and hungry, they must be fed. We are among those who believe at once in the Jewish sabbath and the day of the resurrection. To our mind, the one melts gently into the other, as the dawn to the full day. If ever a man gave proof in an institution of his own inspired wisdom, we think the old Hebrew lawgiver did, when he bound his people to the observance of the sabbath by the strict detail and penal pressure of the Levitical code. He wished to lift man bodily out of the turmoil of his daily duties, and set him with his face heavenward at least one day in seven. On that day, he especially desired him to worship; to meditate upon that Jehovah whom it was his national privilege to know,—upon his dealings with his people, his presence in the world he had made, from the cedar bent by the tempest to break the wave, to the hyssop that garlanded the falling stones. Every method of divine presence, every intimation of divine beauty, was caught for this end, and broidered upon the hem of the priest's garment, woven into the veil of the

Holy of Holies, or cadenced to the rhythm of gorgeous ceremony.

When, at last, the spiritual eye of the nation was fixed upon the fishermen of Galilee, when the lively Oriental nature was sufficiently impressed with the thought of one God to accept one Redeemer, then, indeed, the death upon the cross, by fulfilling the law, destroyed it, and offered a new sabbath to those who worship in spirit and in truth. We accept the freedom then given: but, while we desire under the new law to worship God *daily*, we also desire to consecrate the seventh day, as of old, especially to the pursuit of spiritual things, to the development of the higher faculties, and the acquisition of a more intimate knowledge of God himself; and we make this statement in detail, *not* to limit the range of sabbath-school instruction, but to indicate in the very plainest way why it should be *un*limited. A method of instruction which succeeded fully when men believed in witches, in a personal devil, and a gulf of brimstone, must of necessity be useless now,—none the less a method which prospered while the theological craft was slowly drifting from its anchor out to that open sea, across which it is now speeding, fanned by all the gales of heaven. If children tire of the Sunday school, it is because it makes a mistake here; because it is tedious, formal, wanting in the spirit of the play-ground, and offering only barren husks to the famished soul. And, although this would be no sufficient reason why the child should not attend a day-school, it is the very best of reasons why he should drop the Sunday school. The development of the highest faculties ought to produce the highest happiness; and whatever associates weariness, disgust, or languid inattention, with the special interests of the seventh day, does the child an essential disservice. He had better spend its hours in innocent play; and, in

fact, our ideal of a Sunday school would be, to have it the very finest field for the *play* of spirit, intellect, and conscience. In the first place, then, the child must be charmed into loving the school through loving its teacher. Personal relations of the friendliest kind ought to come first; and the best teachers will be those who contrive to keep a certain watch over the daily lives of their pupils, so that the sabbath shall not divorce the children from the joys and anticipations of the week,—only lift these into a higher atmosphere, a diviner light. This must be done without breaking the strict discipline which is always necessary where numbers come together. When the personal relations are established, the teacher must be sure to fix the attention by ministering to the love of knowledge. The way of doing this we may indicate, when we come to speak of the teacher's duties: but the child knows little; and fresh knowledge, something not guessed at before, or, better still, filling out some dim lines faintly traced upon his experience or his intuition, must be ready for every day. We have already said, that we do not believe in keeping the attention of the whole school fixed upon the same subject. It would be very extraordinary if one hundred children could be found in any town, all of whom could be profitably occupied in precisely the same manner at any one time upon religious subjects; and what is true of the school is true of the class. A text-book is good, because it gives the child an opportunity to prepare himself for his Sunday's privilege. It is bad if it compel the teacher to sacrifice the fresh interest of the child, or to silence five open mouths, while he listens to the prattle of a sixth pupil who may chance to be interested. Love, then, and fresh knowledge, are to light the teacher's way. What shall that way be? The chief reason why the position of a Sunday-school teacher is a desirable one for young per-

sons is, that it compels self-sacrifice, and develops all the human sympathies. To make the child conscious of its human brotherhood should be the main purpose of all effort. All Sunday-school teachers must believe this, and strive after it, if they would have any success. A great help to what is possible under this conviction will be found in week-day intercourse with the children, in a knowledge of their wants, and helpful providings against poverty or sickness. Poverty is a comprehensive term. Poor children sometimes sit on chairs covered with damask, and fast at tables spread with dainties. Constant intercourse with pupils is not so possible now as it was forty years ago, when public interests and diversions were fewer; but it is possible, and that is a poor teacher who does not tax every interest and diversion for the benefit of the class. But we hear the recurring question, "What and how shall we teach?" It has been a popular idea, that only the Bible and Bible matters should be taught in the Sunday school; and, as biblical criticism has extended itself to treat fitly of Scripture, has become, some people think, a delicate responsibility. For this reason, we must address two classes of teachers, — those who are willing to use the Bible as their text-book, and those who are not.

First, then, we speak to those who are not. If they have advanced classes, they can pursue some regular system of instruction in relation to men, events, or crises which have helped the spiritual development of mankind. If unwilling to look back into history for such suggestions, let them analyze the events of every week as it passes, or take any great discovery, — such as the invention of gunpowder, of paper, of the printing-press, of the steam-engine, the railroad-car, the telegraph, the furnace, the invention of ether, the photograph, or the stereoscope, — and tempt

their pupils to consider its moral effect upon society. To give an instance in point. The first attempt to light the streets of London made a great difference in the amount of crime in that metropolis. The invention of gas still further diminished its average. How and why? Let the children tell: only help them to sound conclusions. What effect upon society had the first newspaper, the first stage-coach? Show how the laws of God, which are God himself, always help the moral condition of things as they work through human discoveries. Society advanced a long way before pain became a torture, which there was need of ether to relieve: was any thing else gained when the bodily discipline was lost? Suggestions like these open a wide field, which no one of us can wholly explore; but it is a simple thing for the most ignorant of us to look in such directions, and tempt children to do the same. Their young minds especially delight in such excursions. Abstracts of conversations on topics of such a sort are the best possible mental discipline. For classes next in order, lessons in natural history, given without offensive technicalities, and with the help of a large slate instead of a black-board, give an opportunity to show how the laws of Nature, which are God also, are always the laws of right and progress, suggestive of the highest things. Very simple is the introduction to the most valuable lessons. A few flakes of snow, caught upon the coat-sleeve and fixed upon the slate, may lead to all the mysteries and triumphs of crystallization. A lemon cut across may suggest all the vascular systems and cellular tissues. A fig opened the whole theory of germination. A banana, cut in two to show the sacred cross, which the French Catholics in Canada and Louisiana consider it profane to uncover, may lead to suggestive thoughts on traditionary superstitions; such as the fancied print of the Divine Countenance,

which gives the name of Veronica to our wild forget-me-not. Whether these be fit subjects for the Sunday school will depend wholly on the way they are treated. Scripture-texts and hymns committed by still younger pupils should be made the vehicle of practical instruction. The children should be called upon to illustrate the precept or sentiment by something drawn from their own experience. Large colored pictures of sacred sites, stretched upon heavy pasteboard, are extremely useful for children who cannot read. A palm-tree in a picture of Joppa will hint of twine and thatch and sago, of bread-fruit and date, and show how God provided "all in little" for the infants of our race. A ruined arch of an aqueduct near by will suggest all the uses and value of water; *may* lead to the story of the subterranean wells of Yucatan; but should be *made* to show how God permitted men to lose time and labor, till they had earned a perception of the value of an idea or a natural law. In skilful hands, one card will last several weeks; and the youngest child will be interested, if the great truths are simply told.

To those who are willing to teach from the Bible critically, we have but a few earnest words to say; but those are very serious. Nothing can be gained by hiding, from a pupil old enough to inquire, any criticisms ever made upon the spirit and letter of the Scripture or the gospel and life of Christ. We ought to be especially desirous to have our children encounter their first doubts under the influence of reverent and serious teachers. The day for dogmatic teaching is long gone by; and, if humility and reverence are kept, it is little matter what "articles" are lost. But we cannot help thinking that good common sense is a great help to the learning which makes such sad havoc in the churches. Many a rough criticism may be softened into fresh proof of the faithfulness of the inspired

writers by the use of a little mother-wit. It used to be fashionable to call Herodotus the "father of lies;" but the whole course of modern research goes to prove him a temperate and faithful reporter. The time is not far off when Homer will be believed to have given the "blameless Ethiopians" no more than their just due. In the same way will a great deal of biblical criticism be overpast. The first step is to teach children what they are reasonably to expect of the sacred writers; the second, to show the climate, circumstances, geographical influences and temperament, under the bias of which they wrote. Just as all the glories of Thermopylæ lay hidden in the structure of that Pass, or the possibilities of the Peloponnesian War in the physical structure and varying soil of the Peninsula, do the glories and possibilities and revelations of the Scriptures rest in matters outside of the written word, — matters to be studied faithfully, if that is to be understood tolerably. The "needle's eye" through which rich men must pass, sounds reasonable to the commentator sitting on the hill which overlooks the city-gate. Colenso, struggling against the old idea of verbal inspiration, may perhaps be excused for frightening the timid little hyrax, which is the hare or "cony." of the Scripture, with the assertion that no Jew ever saw him "chew the cud;" and a later writer, for the same reason, may be forgiven for defending the ostrich, whom Solomon accuses of neglecting her young. But the liberal Christian who has never believed in verbal inspiration, instead of turning away from such criticisms, may make a profitable use of them, and easily show his pupils how they strengthen the evidence of simplicity and truthfulness on the part of the sacred writers. What did Cowper mean when he said that his tame hare "chewed the cud till evening"? and what did he and the old Hebrew see alike which tempted them to use precisely the

same words? Only a natural convulsive movement in the muscles of the cheek, which continues in these creatures long after eating. There were no scalpels in those old days to penetrate the mysteries of digestion; but wise men faithfully used their eyes, and Solomon among them. On the other hand, the ostrich is the most faithful of mothers. She leaves a bed of hot sand in her own place, if she quits her eggs for a moment. She ruthlessly destroys with beak and claw the egg with which human hand or heel may seem to have tampered. What did she do to give her so bad a reputation among the ancients? She simply laid some twenty or thirty superfluous eggs, which, scattered about her nest, were to serve for food to her young as soon as they were hatched. There were no ostriches in Judæa. Solomon learned all he knew of them from the Queen of Sheba, or some other admiring traveller. Twenty-seven centuries had passed, and men knew no better than the Hebrew king the destiny of those scattered eggs. The hidden fact is one of the last conquests of recent inquiry; the quotation of the external fact only a creditable proof of the wide reach of the monarch's curious questioning. So of all the criticism in regard to the Levitical law, the limits of the camp, and the possibility of obedience. Only very ignorant men could ever have supposed that the numbers used in Scripture were intended to represent* exact numeration; and, if the body of the law

* It is curious to see how the purely mathematical culture of Colenso affects the nature of his criticism; and refreshing to look on, while, with wide-open, astonished eyes, he gives us interpretations familiar to the scholars of his own church, before the time of Strauss. It is not wonderful that this man was so tenderly beloved by his brethren, that they could not bear to subject him to the rough handling of controversy; and so beset him on every hand, pleading tenderly that he would not print! He was safer, they thought, getting out new editions of his college text-books.

laid down in the beginning was given to us, there was no earthly reason to expect that the by-laws, by which from time to time the priesthood made obedience possible, should break the record of succeeding ages. If we are to criticise the "Word," we may surely criticise the critics also. We say so much to encourage the faint-hearted, who shrink with dismay from the difficulties involved in believing or disbelieving the latter-day commentators. And here a word of warning must be spoken to both teachers and superintendent. There will be no good teaching where there is not perfect freedom. The teacher must claim this; make sure that he is to teach only what he likes, and *as* he likes; and one especial duty of the superintendent is to secure him this freedom. Each teacher should keep a faithful record of the age, residence, attendance, and difficulties of the class. In some schools, this duty is most unjustly thrown upon the superintendent. The superintendent should have free access to the class-books; but he has neither time nor information sufficient to the record. Such a record is a part of the history of the church, and is frequently found to possess an unexpected value. The keeping of it helps to concentrate the interest of the teacher.

The duty of the superintendent is to maintain general order, provide books and methods of instruction, keep the general record, conduct the devotional exercises, and, above all, to prepare some short story or lesson which shall have pertinence for the whole school every Sunday. The superintendent ought to know every child by name; ought to show a quick appreciation of extraordinary diligence, punctuality, or intelligence, and a knowledge of all the details which the class-books are required to furnish. He should, by his own strength, and warmth of interest, hold both teachers and pupils to the desired standard. The general

lessons are given with best effect at the close of the school, when, a little weary of the class-lessons, the children turn with pleasure to a new voice, and listen for a short time with fresh interest. In some instances, however, where teachers are young or ill-prepared, the giving of these lessons at the opening of the school may furnish some classes with a subject for extempore discussion. These lessons will of course vary much in subject and manner, and their nature ought to depend upon the character and methods of the teachers themselves. If his teachers do not use the Bible, then the superintendent should endeavor to do this himself. If, on the contrary, the teachers walk in the beaten track, he should be a little eccentric. He should supply whatever the school would otherwise lack, if he can. Excellent specimens of the way the parables can be told may be found in Mr. Frothingham's best stories; and we are sure that his own fine taste will sustain us when we add, that perfect keeping is necessary to all such word-pictures. The harmonies of time, country, character, and circumstance, are as imperative as those of color. We do not want to hear that the prodigal son spent his money in the "shilling gallery," for we know he didn't; and, if it be necessary to inquire into the fate of his denarii, the correspondent Jewish iniquity must be hunted up. But what "Plutarch's Lives" were to our fathers, the days we live in are to our children, — the fit inspiration to noble deeds. The superintendent need seek no further than the nearest camp or battle-field or hospital for heroic conduct, which will challenge the love and faith of his whole school. Whenever a *great* deed is done at home or abroad, whenever a *lovely* deed is done, he should keep it in careful custody till he has made his children feel its inspiration. Whether the Queen of England telegraph from her widowed pillow to the heart-stricken wives of the buried

colliers, or Barbara Freitchie bare the gray hairs of ninety years in honor of her country's flag, he is equally bound to press into his children's hearts the moral significance of the act.

One sin fairly lies at the door of the Unitarian denomination: it is the absolute want of any but the most commonplace and stupid manuals for the schools. We know some honored names cling to certain text-books; but Allen's "Questions" and Channing's "Catechism" are still our best resource. If we go to the booksellers, they tell us of their copyrights, and refuse to start any thing new. It is the duty of the denomination to burn these copyrights, and see the booksellers safe: then we might possibly get books worth having. It is useless to organize Sunday-school societies, if we cannot be faithful to the first want in the case. One essential to the success of every school is a liberal purse, to be placed in the hand of the superintendent for its use. This is needed for books, stationery, and such matters, for the defraying of accidental expenses, and the clothing of the poor pupils. We cannot help saying in this connection, that a long experience has convinced us that nothing is more demoralizing in a small way than the careless manner in which trivial expenses are thrown upon the officers of any benevolent undertaking. The more faithful and persevering an officer is, the more postage, omnibus-fees, and copying-money he will need to pay out. If he is a rich man, he may be glad to spare it; but ninety-nine out of a hundred of such men are not rich. They blush to record their items, and suffer silently as long as they can. This is the secret of a great many defalcations. A great deal of delay, and therefore of expense, is saved, where the officer has money in his own hands, and is not obliged to wait for a five-cent or a five-dollar appropriation. As a general rule, those churches

which give most to their schools will receive most from them. Travelling the past summer, we visited the school connected with the South Parish in Portsmouth. This school has a traditionary excellence. For years, it has flourished under the charge of three well-qualified male superintendents; in two instances, the office descending from father to son. We have often envied it its prestige, its success, its capital teachers' meetings, and its efficient corps of superintendents. On this particular occasion, we occupied ourselves in envying it the admirable chapel which has been erected for it, at an expense of over seven thousand dollars, within a few years.

A building capable of seating several hundred persons is fitted up with broad, low, black-walnut seats, which can be turned either way, like the seats in a railroad carriage; and, when arranged for the day, form hollow squares, with paths between, so that superintendent or librarian may touch any pupil without disturbing teacher or class. The immortal radiance of Deacon Foster's face still seems to beam from the desk, and kindle the hearts of the assembly. Over the broad vestibule is a large carpeted parlor, adorned with engravings and a piano, where the teachers' meetings are held, and where, of late, work for the soldiers has been done. Adjoining this is a carpeted antechamber, devoted to the libraries. We commend this Sunday-school chapel to the attention of other societies. Whether we are to have Sunday schools or not, depends a great deal more than might at first be supposed upon whether we are to have fit places to hold our schools under the new order of things, which requires more varied instruction.

THE MINISTER WE DO *NOT* WANT.

EDITOR OF THE "MONTHLY JOURNAL."

DEAR SIR, — It is just a year since somebody led about a "sister" through your pages, telling her all the while what kind of a minister is to be desired. If the writer had been Comte himself, better justice would not have been done to the positive philosophy of the subject, in a few respects at least. But I cannot help feeling that the topic needs to be presented on its negative side also. It is as important to know what men should be kept out of the pulpit as it is to know what men should be put into it.

Your writer's venerable friend was rather exacting when he expressed his wish that every boy intended for the Church should be as good a Greek scholar as President Felton; for Augustine, who was as able and as influential a theologian as any gentleman who will this year receive a doctorate from American or English universities, is suspected of having been hardly any Grecian at all. And still there is abundant reason for insisting that a clergyman should have learning of some respectable description. My sympathies have always gone out to that worthy of the Established Church, who, when an annoying ranter claimed to have found his commission in the injunction, "Go ye into all the world, and preach the gospel to every crittur," retorted indignantly, "Yes; but that does not mean that every crittur should preach the gospel." But we ought not to lay too much stress upon classical attainments, valuable as they must be seen to be by every discerning mind. Emerson was right when he said, "It is better to utter twenty ideas in one language than to express only one idea in twenty tongues." Even cultivated persons will desert a dry scholar to listen to some juiceful orator who

is merely the graduate of a shop or a farm. Flowers are lovely, however wild they may be; and it is a perfectly natural and healthy taste which enjoys a game flavor as much as that of the products of the stall. If a man's mind is really plump and strong, we need not doubt that it has good powers of digestion which have had enough to do. There is not much to choose between the pedant who regretted that he had not concentrated his life on the dative case, and Horace Mann's ignoramus, who had been where Paul got his schooling; for it was at the foot of Gammel Hill.

Having intimated that we do not want either pedantic or ignorant ministers, let us proceed in our exclusiveness so far as to say, that we desire neither mealy-mouthed nor sarcastic ones. It is not to be denied, that some clergymen are "so good, as to be good for nothing." Their minds lack edge. Their words have no "bite" in them. A thousand wolves might assail the fold, and these shepherds would be as useless as aged watch-dogs with unarmed gums. And yet, to change the figure, these debilitated doves are no worse than their brethren who are entirely serpentine. It is well to possess a sting, for it is sometimes a convenient thing to have about the house of God even; but it is not well to be continually using it. When I approach my pastor, I would as soon hear a perpetual "coo" as a constantly ominous rattle. There are too many ministers with whom you cannot dine without coming away reminded of what was said of Rogers: "He served up his friends as he served up his fish, with a squeeze of lemon over each. It was very piquant; but it rather set my teeth on edge."

Conceit is wholly out of place in the pulpit. If there is any man against whom the doors of my heart are closed and bolted and barred, it is the man who betrays in every

look and tone that his prayers are acts of condescension, and it was a lucky day for religion when he made up his mind to preach the gospel. There is such a thing, however, as being altogether too meek. Because it is wrong to strut around the altar like a mastiff, it does not follow that it is right to put on the sneaking air of a spaniel. Hundreds of men have words without power, on account of their borrowing weakness from diffidence, instead of strength from almighty truth. Such a person is like Lazarus in his grave-clothes, bound hand and foot; and he, too, needs to hear an authoritative command, "Loose him, and let him go!"

A genial American scholar, the best interpreter of Goethe and Richter, — whose beardless chin and ruddy cheeks and sunny spirit mark him as truly "the immortal boy" as was that English poet whom a lady of my acquaintance, from the Keystone State too, persists in calling Lehigh Hunt, — once received an apology from a hospitable matron because she had not provided some breakfast-tea of approved excellence. His manly answer was, "Never mind: I am not one of the peppermint-ministers." How well this characterizes a familiar class of weaker brethren, — men who disclose their favorite dishes, have suggestions to make about their beds, and look wronged if anybody else sits in the easy-chair! They cannot endure hardness as good soldiers of Jesus Christ; but each one of them requires as much cosseting as would spoil a whole regiment of innocent children. The sooner the Church rids herself of pampered sons, who make a gospel of self-indulgence and a patron-saint of Cream Cheese, the earlier will she show "a decent respect for the opinions of mankind."

Then come the unappreciated men, who have preached everywhere in vain; yet they cannot be convinced that

they are not victims of the popular lack of discernment. It is true, that, for a brief time, the lightest and most superficial candidates often receive the most calls; and sometimes the matter is carried so far and wide, that it seems as if whole parishes should be consigned to asylums for the feeble-minded. In general, however, the giddy youths, who emulate rockets in their goings-up, meet with an early explosion, which reveals the naked sticks which they are essentially; and they come down with a celerity that is creditable to gravitation. A permanently sustained popularity rests upon something more solid than airy arches. Why, then, should disappointed men expend so much breath in criticising successful preachers, and in berating parishes of alleged stupidity? After all, public speakers ought to know, that, in their case, the people are the supreme court, from whose decision, whether correct or erroneous, it is childish to hope to appeal. Beecher, who is the modern Solomon, never said a wiser thing than when he declared, that, "if a minister has had a call to preach, there is a parish somewhere which has had a call to hear him; and, if he finds that no parish has had a call to hear him, that settles the question of his call to preach." Granting that many a neglected clergyman is more scholarly, more saintly, more logical, and more profound, than the majority of his prosperous brethren, I wonder how so many can be content to lag superfluous on the stage, while there are schools to teach, and newspapers to edit, and traitors to fight. And it must be said, that, provokingly dull as the world's optics are sometimes proved to be, they are not to be supposed stone-blind in every instance. It was no "hard man," but the generous and tender-hearted Irving, who wrote to a young relative, "As for the talk about modest merit being neglected, it is too often a cant, by which indolent and irresolute men seek to

lay their want of success at the door of the public. Modest merit is too apt to be inactive or negligent or uninstructed merit. Well-matured and well-disciplined talent is always sure of a market, provided it exerts itself; but it must not cower at home, and expect to be sought for. There is a good deal of cant, too, in the whining about the success of forward and impudent men, while men of retiring worth are passed over with neglect. But it happens often that those forward men have that valuable quality of promptness and activity; without which, worth is a mere inoperative property." Let this candid passage be copied into the commonplace book of every neglected man, and let him refresh himself afterwards by listening to this short blast from the trumpet of Ruskin: "No difficulty or restraint ever happened to a man of real power, but his power was the more manifested in the contending with or conquering it; and there is no field so small, no cranny so contracted, but that a great spirit can house and manifest itself therein."

Another class of undesirable ministers (and we hope it is a small one) comprises those who go about in sheep's clothing, but inwardly they are ravening wolves. A blunt old gentleman, when asked what kind of clergymen he preferred to entertain during a great convention, replied, "I do not care, if they are only men of good moral character;" and the worst of it is, that his wit was barbed with truth. It may not be wise for any of us to be sanctimonious and pharisaical. I have seen *fac-similes* of George Whitefield's signature, in which he subscribed himself, "Your fellow-sinner;" and perhaps a similar style becomes the best of men. Still, it would be treasonable timidity, for those who dare not set up any claim of entire and absolute blamelessness of thought and deed, to cover with the mantle of their modesty the gross impurities

and conscious insincerity of men who deserve the pillory more than the pulpit. There are offences concerning which a Christian minister should be above suspicion. Men who are so careless about the appearance of evil, as to put religion to an open shame by leaving a bad reputation behind wherever they go, should be summarily drummed out of camp as the worst sort of deserters. While the Olympic games were going on, an ox was slaughtered some distance from the course, to feast the flies, and prevent them from devouring the assembly. If a similar destination could be found for ready-made clerical carrion, it would be a great relief to the reputation of a profession, in which the fair fame of the many is suffering from the corruptions of a few.

Finally, we do not want self-seeking ministers. Of these we dare not say that their number is small; for selfishness has some guises so decorous as to elude the detection of many who would shrink back with loathing from the ordinary forms of vice.

Ministers often complain of the diminished respect for their office in modern times. In part, this is inevitable. When laymen are well educated, they naturally prefer to do their own thinking, instead of allowing the minister to dictate opinions in the old-fashioned way. But, in the main, the ministry would be honored now as much as ever, if it were equally worthy of respect. The glory of the calling has always been a real or supposed self-renunciation. This was the crown of Paul, and the sceptre of Jesus; for disinterested love is the mightiest force in the universe.

Of late, the profession has become too much of a trade, or means of getting a living; and clergymen have been as sharp in making a good bargain for themselves as deacons, or any other class of proverbially worldly-wise persons.

Young ministers have sought for places of comfort and ease, rather than hardship and toil. There has been a decay of courage and enterprise. The flame of missionary zeal has burned low indeed. To put the calling on a worldly footing is to take its diadem from its brows, and to cover its lips with defiling dust. Every young clergyman should consecrate at least five or ten years of his unwasted vigor to rebuilding waste places in Zion, or making some spiritual wilderness to blossom as the rose. This is so far from being universal, that a young man has been known to say, "Before I will go west of Worcester, or accept a salary of less than a thousand dollars, I will quit the profession!" Such ministers of the New Testament, whether able or not, need to be thoroughly ashamed. Men with households to provide for can be pardoned for common prudence; but youth without generosity and self-sacrifice is a pitiable yet too frequent sight. It gives faint promise of lofty careers. "Steep and craggy is the path of the gods."

THE "JOYS OF FAITH."

Of all delights known to the human heart, there is none which surpasses in depth or intensity the joy of trusting. It strengthens the weak, enriches the poor, and saves the lost. Habakkuk might well exclaim, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord; I will joy in the God of my salvation." To-day,

as of old, it is a familiar truth, that through the small windows of the hut of a believer in God streams the glorious light of immortal hope, and from his low doorway there is a path that leads to heaven.

Several years ago, when I was almost a stranger in New England, a friend whom I was visiting at Jamaica Plain, proposed, one evening, that we should call at the house of a family known to both of us. It was nearly dark when we started; and the shadows deepened so rapidly, that I was soon unable to distinguish my companion. He had told me that we should pass near a large pond; and if I had seen it in the light of day, when studded with pleasure-boats or gay with the brilliant hues of skating-parties, I should have known how gentle is the slope of its banks: but, in my ignorance, I imagined great cliffs along the shore, and fancied that a false step might send me headlong far below, to be mangled on sharp rocks. Therefore, when we came to the first fence, and I was told to jump, I did not have the courage to obey, but stealthily put down my feet, until at last they rested on the welcome earth. As my friend led me on, and I had time to think of his kindness and his love, I became ashamed of my fears, and felt a strange delight in leaping from the highest walls at his word of command. When, at last, we reached the hospitable home for which we had been seeking, and my friend spoke of the cordial greeting that awaited us, it was with real reluctance that I consented to go in. I wished to stay where I could take more leaps in the dark, to be led longer by an unseen hand, and to obey more of the commands that came from an invisible form.

WHAT CAN A CHURCH DO FOR THE YOUNG?

(Paper read at a Church Meeting.)

THE answer to the question, "What ought the Church to do for the young?" must depend very much, of course, upon the view taken of children and young people in relation to the Church.

With us, and those who hold similar views, children are regarded as members of the Church from the beginning: and the great point, therefore, is, not to convert them, to get up revivals and strong excitements, that shall turn them by violence, as it were, from the paths of perdition into the safe fold of the Church, and there to leave them as happily provided for; but rather to provide for their healthy growth in the Church as their natural home and abiding-place.

They need to feel that they have a work waiting for them; a place provided for them, which must remain unfilled if they do not fill it; a part to perform, essential not only to themselves, but to the well-being of the whole body; and it needs, too, that this work shall be something to attract them, for which they may prepare themselves with pleasure.

But it is too much the case with us, that, after children have grown up beyond their connection with the Sunday school, there is nothing for them in particular to do: they find no special place, and do not, therefore, feel themselves livingly connected with the Church.

When they are older, they think they may find themselves at home there: now they can do nothing but come to hear the sermon on Sunday, and the tie soon becomes very loose. We lose thus two valuable seasons; one of which, at least, comes to most young lives. There

is, first, the period, which may come earlier or later, when the soul is first fairly roused to the real meaning, the deep earnestness, of life: the sensibilities are keen, and the heart turns naturally to God, and longs to do something for the service of Christ. It is at once the age of shyness and of activity. It is not easy for the young spirit to speak of its feelings and its wants, and to ask for a work to do; and, if it does not find it ready and waiting for it, the world *is always* ready, and *its* invitations and allurements are many. The world offers boundless fields for the active life, which must overflow into something; and so the first flight is checked, the first sensibility deadened: the world has gained the first day, the Church has lost its first precious opportunity.

Then comes, after a while, the second period. The merely worldly activities prove insufficient and unsatisfactory; pleasures have lost their zest; the pursuits of society and fashion pall; the heart longs for a real work, — longs to find something serious, useful, satisfying to do; and, if its search is unsuccessful, life looks very poor and empty, and that weariness of existence, so well known in our time, and so hard to struggle against, takes possession of soul and body. If the right work is found, this stagnation, this deterioration of the whole nature, is prevented. As a running stream purifies itself, and keeps its waters fresh and wholesome; so this little outlet of healthy activity sweetens and purifies the whole moral nature, and the tone of character becomes elevated by it.

This need of activity, this want of a larger field, is doubtless more felt by young women than by young men. Enough has been said and written of the narrowness of a woman's path, of her need of a career, of a larger field of action; and we will not enlarge upon it here: but though a young man is more called into activity, though roads

enough are open to him, these activities are often of a most unsatisfying, if not positively injurious character; and, *before* he has committed himself to the wrong cause, the young man would choose with his whole heart the service of Christ, rather than that of the world or the Devil, if both called him with equal urgency, and invited him with equal cordiality.

There *is* that time in the young life when self-sacrifice is sweet, when there is a pleasure in encountering a little hardship in a noble cause, and when all life seems sweeter and holier if a little effort is made each day, a little pleasure given up for the service of man and the love of God; and shall this genial season be left to die away without fruit, and with too often but small hope of renewal?

But, if these young people want work, why do they not go forth, and find it for themselves, do you say? No: that is precisely what they cannot well do, though unquestionably there is enough to be done. The difficulty is that there is too much: they know not where to begin. The outlook is formidable. They are inexperienced: if they try to work for themselves, they will make endless blunders; will undertake what is wholly unsuited to them; will lose all courage, and become wholly disgusted. How hopeless an undertaking to hurl their small units of force against these advancing and threatening battalions of evil! What folly to try! And, unless circumstances singularly favor them, they renounce their efforts, and it will be no light task to arouse their enthusiasm again.

And if, here and there, one is found earnest enough to fight his or her way through these hosts of difficulties, to keep up courage and persevere till the right post be found at last, what a waste of time and energy in the conflict, what needless suffering in the struggle, what loss of strength which might have been turned to so much better uses!

How much better to have been able to take place at once, the right place, in well-ordered ranks, to have found ready friends and sympathizers, and to have escaped the terrible weight of responsibility!

It is strongly urged against the advisability of bringing up any plan for Church action *now*, that every thing is absorbed by the war. Such various fields of usefulness have been open in the hospitals, in the industrial rooms, in the service of the Sanitary Commission and elsewhere, that no one who wishes for work need now complain that she cannot find it; and, while all hearts are so interested in this great cause, it would be lost labor to try to call them off to work on any other plan. Perhaps this is true now. The war has opened many paths, and called many idle hands to labor; and thank Heaven for it! It is something to set against the terrible sufferings and losses of these last three years. There is some gain in the new moral life which has been thus infused into the community. It is something, that while the young men take their lives in their hands, and march cheerfully on to meet hardships, wounds, and death, the women, who cannot go to the field, can give their lives at home, and can find some relief from the terrible anxiety and suffering of idle waiting, in earnest, organized work in the cause of country and liberty. But still we must hope that this war is not to be counted among our permanent institutions; and with its close must come the close also of many of the fields of usefulness and attractive labor which it has opened. What is to be done then? Shall these busy heads and hands return again to idleness? Can they? They have tasted the blessing of well-directed, self-denying activity: shall they return to the empty narrowness of their former lives, and cry out for death to relieve them from the intolerable burden of such an existence? Shall they seek separate, disconnected, and so comparatively in-

efficient action? or shall the Church of Christ be ready to invite them to work as satisfactorily in behalf of that war which must be constantly waged till evil is finally conquered? Will there not be the more, rather than the less, need of some concerted plan ready to be carried into immediate action?

And will it not be well also to borrow a leaf from the world's book? — to search a little, and find wherein lies the secret of the great attractiveness of working for the war? It is not merely in the feeling of patriotism, or the desire to strike one blow, with whatever weapon, in the cause of Liberty; for very many work, and work heartily, who think little enough of these things, and whose principles, if the truth were known, wear rather a Southern complexion. It is not always because there is some dear brother, son, or friend, in the army, for whom they may fancy themselves laboring, and with whom the heart is dwelling, whatever the fingers may be doing. It is also because there is in us an inherent love of social activity, of exerting our peculiar powers, and especially of sharing in well-organized, *efficient* work, on a large scale; and all these loves are here gratified. There is room for every faculty to come into play somewhere. Men and women are brought together into social groups, formed on the satisfactory foundation of sympathy in taste, and common interest in a common task; and, above all, each one is a useful, helpful, if small part, in one great whole; and the soul-satisfying consciousness of a great cause, well served, fills and ennobles the humblest effort. There would seem no immediate connection between the success of the greatest struggle of modern times and the click of the needles making their way through the advancing meshes of a gray yarn-stocking, or the dull sound of the knife in scraping lint: but the connecting link is there; and the stocking-

knitter and the lint-scraper are conscious of a *power* in their work, feel more or less of the spirit of the whole war in their fingers; whereas if they were acting alone, disconnected, their exertions would seem all but ludicrous; and the overpowering sense of helplessness must call strongly to mind Mrs. Partington's immortal broom, trying to sweep back the surges of the Atlantic.

Now, why should not the Church offer all these attractions also to those whom it seeks to draw within its fold? Why should it not have a place for every power to work in? Why not gratify all the innocent, healthy demands of our life, — our love of labor, but also our love of enjoyment in our labor? For if the work offered is unattractive, irksome, against the grain, the workers will not be held by it long; and unattractive it will be, if it does not call out the special gift of the individual. One person has, perhaps, a talent for teaching; but, if sent to visit the poor, he has not a word to say, and the call is but an affliction on both sides. Another has no gift for teaching, but delights in visiting the sick, and reading to them; and there she will carry sunshine as often as she goes: but set her over a class in Sunday school, and both class and teacher yawn, and heartily rejoice when the hour is over; which may perhaps explain in a measure why Sunday schools are not more successful. Some love to sew, or fit work; others to plan, and keep account and record of what is done. Some have even a talent for *begging;* and truly it would be a pity that so rare and valuable a gift should not be called into service for the relief of others, to whom the raising of money by this means is gall and bitterness.

In truth, there is no want of work to be done; nor is there even a lack of earnest and hearty workers. The great question is, to bring the two elements of the problem

together, and arrange for systematic action. It is generally allowed, I believe, that, in most of our great cities, there is enough benevolent effort, enough given in charity to relieve all honest want, if only some one system could govern all; but now, for lack of this, a large portion is nearly or quite wasted. To act efficiently, we must act systematically. But our religious societies, taken separately, are most, if not all of them, far too small to offer scope enough to call into play all the various powers contained in them. There is need of combination.

The plan has therefore been suggested, that some of the different societies of our denomination should unite their benevolent efforts, and seek to co-operate. Let the pastors of the different societies, or some one or more members chosen for that purpose, form a committee to search into and keep account of the various activities of the different bodies; to know of the poor to be visited and helped; of the sick or blind to be read to and comforted; of the various places like the Children's Home, the Colored Women's Home, and similar institutions where good may be done in any way; to know of the various schools, — mission-schools, evening-schools, schools for the newsboys; or of those individuals, who, without directly forming part of any school, might be gathered into classes to receive instruction on religious or other subjects with advantage; while the freedmen here and elsewhere, with their various claims upon us, which we count among those of the first rank, will afford almost unlimited opportunities for service in many directions, for a long time to come. Then before this committee also might be laid such work as is being done at the jail, the needs and action of the committees who prepare work for poor women; in short, they would form a sort of central office, to whom all chance cases of need or suffering might be brought, and all opportunities

for benevolence which come within the scope of church action. It is not easy to see beforehand all the ways in which good may be done; but doubtless they would find before long that work enough of various sorts would accumulate, to be distributed to the proper hands for performing it.

If such a body existed, every young person would be able to come to any member of it, and lay his needs also before it; might say, "I have such time, in the course of the week, which I would gladly devote to the service of those who need me; and I am fitted, or think I am, for this or that work."

Then, according to circumstances, he or she might be enrolled in some already existing group, to work under direction in pleasant society, relieved from responsibility, and happily conscious of forming a helpful part of a great whole. Then again, if difficulties arose, there would be an experienced central body to apply to for help and counsel; if discouragement or disgust, words of good cheer, or change of position (if any mistake had been made in estimating capacity or gift), would console and inspirit. Blunders might be made, but not hopeless ones; and the small stream of active service for others, flowing in a defined channel, would soon enlarge and deepen its own bed, instead of being irretrievably lost and dried up by flowing over desert sands; and small fragments of time, which would be wholly consumed in hunting up a task of proper dimensions, might be utilized at once, and without waste.

Nor would the young alone profit by an arrangement of this sort, the details of which cannot be here properly developed, but must of course, in a measure, settle themselves. There are many in every society, whose time is so fully taken up by other duties, that they have not much

to devote to united church effort, and yet who would be glad to do something, if they could find it ready to their hands, if it were only to make them feel themselves more intimately united with the church and with one another. It is part of our plan, as a society, to help ourselves and each other by *acting* together in the practice of Christianity: but it is a part which it sometimes seems that we have almost forgotten; and we need to be occasionally reminded of it, and to be a little helped in carrying it out.

We come together the better to live and to grow. Our ideal of the Church is, not of a place of refuge, where we may escape from the powers of destruction, to rest, and perchance to slumber; not even of a bulwark, standing firm but motionless against the assaults of evil. We regard it as an active, advancing, aggressive power, making head against the world and its forces; the Church militant, not as yet the Church triumphant. And, to fight this fight, we must be alive, — thoroughly alive. If, through Christ, we receive life, it is life through our whole natures, in every nerve and fibre; and it is that we may also pour this life in full tide into his body, the Church. There should we find our spiritual home always, at all ages.

This should be the central point with which all our activities should stand in vital connection. The more alive we are in any part of us, the more life should we carry and find place for all there. Every faculty and power should find scope; every member, from oldest to youngest, should feel that he has a place and a work there waiting for him, and each grow up naturally into his place. And, in proportion as there is this active life, the church will be attractive. Young life is drawn to life; a working church is a growing church; and just so far as we can by any means tend to realize our ideal, become a centre of

large usefulness, so far shall we be a power in the world, and help on towards that end which we are promised shall come, when Christ shall dwell livingly in his body, and every heart do him homage.

THE CHRISTIAN EXAMINER.

Some periodicals, after running a number of years by means of a vital force, continue to run some time longer by stress of a momentum thus acquired. They begin dynamically, and end mechanically. The best way of resisting this tendency is an occasional change of editors and contributors. This method has kept the "Christian Examiner" in a healthy state; and it is quite a lively periodical, after forty years' activity. It is still at the head, or very near the head, of American periodicals, in vigor, depth of thought, and freedom of judgment. You cannot predict what it will say of a book by merely looking at the *imprimatur* of the volume. Published every two months, it is ready for all that comes; and its corps of writers of all arms is equal to any piece of criticism that may be required. It has its light and heavy artillery of learned theological articles; its cavalry, careering through the wide fields of General Literature; its well-drilled infantry, marching on in ordered ranks of Essays upon Politics, Ethics, Sociology; its scouts and skirmishers, observing Current Literature; so that no writer can so much as print a pamphlet, but it is instantly noticed, and compelled to give an account of itself. And we may even add, that the "Examiner" has its *Corps d'Afrique*, and has done its part well in vindicating the human rights of the poor dusky sons

of the tropics. When more Orthodox periodicals set their heels on the colored people, and, because they were low, tried to crush them still more deeply into the earth, let it be mentioned that the "Examiner" never flinched from the conflict, but fired hot shot into the grim batteries of South-side theology.

Such a periodical deserves to be encouraged. Please to encourage it, all good and free men and women. We print below a part of its recent circular: —

The proprietors of the "Christian Examiner" respectfully invite attention to the following features of their journal: —

1. Its position, held now for more than forty years, as the leading organ of Liberal Theology in this country.

2. Its range of topics, including the entire field of Philosophy and General Literature, together with Political and Social Ethics, and enlisting many of the ablest American writers of various professions and denominations.

3. Its series of brief articles addressed chiefly to the conscience and religious feeling, and designed to illustrate the method and spirit of an unsectarian piety.

4. Its Review of Current Literature, designed not only to contain a body of fair and independent criticism, but to include, so far as possible, some account of every important publication or discussion, or discovery at home or abroad, which denotes a distinct step of intellectual or scientific progress.

5. Its classified List of Recent Publications, — depending for its completeness on the liberality of publishers, — containing numerous brief notes intended as a guide to readers and purchasers of books.

TERMS. — The "Christian Examiner" is published once in two months, at *four dollars per annum*, payable in advance. Single numbers, *seventy-five cents each*. Office of Publication, WALKER, WISE, & Co.'s Bookstore, 245, Washington Street, Boston.

LETTER FROM MR. SAWYER,

REGARDING OUR CRITICISM ON HIS PAMPHLET ON DANIEL.

[Our friend Mr. Sawyer writes such a terribly illegible autograph, that we have not been able to decipher the following article; and so send it to the printers, unread. Printers, who can decipher every thing, will find out, and tell us what he wishes to say. We dimly discover that he is dissatisfied with our notice of his book, and wishes to correct some supposed errors in our criticism. This is fair: so, provided it does not take too much of our limited space, we are glad to open to him the gateway of self-defence. — EDITOR.]

BOSTON, Feb. 24, 1864.

Rev. J. F. CLARKE, Editor of the "Monthly Journal," &c.

MY DEAR BROTHER, — I beg leave to recall your attention to the notice of my "Daniel," in the "Monthly Journal" for February, and to solicit the favor of a new and improved notice in the number for March, together with this communication. The following are certainly mistakes, and ought to be corrected: —

1. "Mr. Sawyer is not happy unless he can discredit the genuineness of some book or the authority of some writer."

2. "Mr. Sawyer assumes the negative side of all the old beliefs to be the correct one."

3. "There is a dogmatism of denial as well as of assertion, as our friend Sawyer shows plainly. He is as much a dogmatist in one way as any Orthodox champion is in the opposite."

4. "Mr. Sawyer's assertion, that, interpreted as narratives of facts and incidents that actually occurred in Babylon and Persia, the Book of Daniel is erroneous from beginning to end, is somewhat too sweeping." Mr. Sawyer begs leave to report each of these criticisms, as erroneous and uncalled for.

I. Mr. Sawyer is entirely willing to acknowledge the genuineness of all books that are genuine, and wishes to find books genuine that are so, rather than the reverse; and is only unwilling to be imposed upon, or to consent to the impositions of rude and illiterate ages.

II. Mr. Sawyer *assumes* neither side of any biblical question, but waits on evidence for information, and draws his conclusions accordingly. Tradition makes Daniel the author of the book called by his name. Mr. Sawyer does not *assume* the contrary, but *proves* the contrary. So in regard to Matthew.

III. There is no dogmatism of denial; and, if there was, Mr. Sawyer is not a dogmatist of that kind. There are three kinds of men, — dogmatists, rationalists, and sceptics. Dogmatists assume opinions without proof. Their great fault is credulity. Dogmatism is vicious. Sceptics are on the opposite extreme. They deny opinions without reason, and refuse to admit facts on evidence. Scepticism is also vicious; and the two correspond to the two vicious extremes of Aristotle. Rationalists assume no opinions without evidence, and reject none that are supported by evidence. They believe according to evidence. Evidence is their supreme law of faith, and their only law. They know no other, desire no other, and cannot be compelled to accept another.

You are correct in saying that "Mr. Sawyer is a rationalist of the rationalists," and also in representing him as "sincerely desirous to do good by his iconoclasm." With some sense of the magnitude and difficulty of his task, he set himself many years ago to investigate the laws and methods of human knowledge and belief, first from the great masters who have taught them, beginning with Aristotle, and ending with the Rev. Dr. Hedge, Archbishop Whately, and other contemporary scholars, many of whom have since

gone to their rest; and then from the mind itself, and from knowledge and faith themselves. The result was, that he reached settled principles and methods of reasoning and belief, which he has since followed, and to which he is indebted for many new and valuable results. This is his *rationalism*. But he is the farthest possible from being a dogmatist or a sceptic; and so are the rationalists generally. Dogmatism and scepticism have intimate affinities; and nothing is more common than for dogmatists to pass by a bound from their own class to that of sceptics, and sometimes the reverse. A dogmatist becomes a sceptic, and a sceptic a dogmatist, without any change of principle; but for a man, once a rationalist, ever to become a dogmatist or a sceptic, is impossible. There are no affinities between virtue and vice, truth and falsehood; and rationalism cannot terminate in irrationalism of any kind.

The above are submitted as corrections of the notice of February. The author has taken some pains to be understood, and wishes to be correctly represented. He trusts you will be entirely willing and glad to admit these corrections, and that they may contribute in some little degree to put him right with the public, and relieve him from incorrect and unjust aspersions which have hovered like evil spirits over every step of the progress of his publications thus far, but which he hopes some time to see dispersed.

In defence of the author's method of passing by the defenders of dogmas which he rejects, in silence, except when they stand across the path of his argument, the author submits, that his work is not a history of the various opinions of others on the book, and of the reasons and grounds on which they have been held, but an exhibition of his own, and a solution of the book according to the strictest and severest methods of the dialectic art, which admits

nothing not required to legitimate the conclusions. The histories of previous opinions are abundant, and may be read *ad libitum*. The author's exposition of the book contains results and solutions of difficulties largely in advance of all previous expositions; and to these he wishes to call attention.

Yours most truly in the service of the truth,

L. A. SAWYER.

"FRUIT IN OLD AGE."

"Old age is honorable. The spirit seems
Already on its flight to brighter worlds;
And that strange change which men miscall decay
Is renovated life. The feeble voice
With which the soul attempts to speak its meanings
Is like the skylark's notes, heard faintest when
Its wing soars highest; and those hoary signs,
Those white and reverend locks which were the scorn
Of thoughtless ribalds, seem to me like snow
Upon an Alpine summit, only proving
How near it is to heaven."

THESE exquisite lines have been among the choicest treasures of our memory for more than twenty years; and we have again and again imagined, that, in some aged relative or friend, we had found the best possible proof of their fidelity to nature. Last year, however, we learned that all our other patriarchs were surpassed by one whom it was then our great privilege to meet.

It was an October afternoon, and we had worshipped in the stone church at Quincy; reading the tablets which outline the careers of an historic family, and sitting in the pew where we found the small Greek Testament with which John Quincy Adams accompanied the minister in

some of his readings from the sacred Word. After service, the officiating clergyman made us his grateful debtor by proposing that we should go with him to see the oldest, purest, noblest statesman of America. On our way, we talked of the life of the remarkable man we were about to visit; agreeing that Masinissa, on horseback and in battle at the age of fourscore years, was not so grand a sight as this hero of humanity, whose venerable lance unhorsed the most skilful knight that ever gave his sword to the cause of Wrong.

As soon as we were introduced, we rose up before the hoary head, and honored the face of the old man, who made a graceful apology for his own inability to leave his chair. At first, we were impressed by the childlike beauty of his countenance, which reminded us of Richter's friend, "whose face was a thanksgiving for his past life, and a love-letter to all mankind." It was not until he became animated in speaking of the times that we caught glimpses of the fiery courage, and the unwavering trust in rectitude, which we were prepared to witness.

He told us substantially, "You must pardon my failure to rise. My organs of locomotion do not serve me well now: but they were faithful for more than ninety years; and was not that as long as I could reasonably expect? I have outlived my generation. None of the friends of my youth are now on the face of the earth. Still, this is the happiest day of my life; and, if Heaven spares me until to-morrow, I shall not murmur, because I know my cup will overflow with a few more blessings. I eat well, drink well, and sleep well. I read five hours a day. Just now, I am busy with Mrs. Kemble's Diary, which bears an awful testimony against slavery.

"Some persons call these dark days and bad times. To my eyes the days are bright, and the times are good.

We have had a false prosperity, based on injustice. The higher men build on such foundations, the surer will their fabric come crashing to the ground. If we can make our country pure and free, it will be an end worth all its fearful cost of tears and blood. Our fathers, whom I honor and love, were fallible men, and they tried to marry Right and Wrong; but Heaven forbade the banns, as it always does. If, in any hour of madness, we or our children patch up a peace that is unrighteous, Heaven will tear it open."

Our hearts burned within us as we listened; and we were filled with a great desire that all the youth of the land might hear such Christian conservatism, uttered by no dreamy fanatic, but by a practical man, who accepted the American test by making a large fortune to repel the suspicion that he was entering upon his dotage, as Tasso is said to have written a poem to convince *his* countrymen of his sanity. As we turned away from the ancient mansion to walk under the spreading branches of an avenue of noble elms, we felt that the superb old man whom we had left was loftier than the Blue Hill which rose before us, and sublimer by far than the neighboring sea.

NAHOR AUGUSTUS STAPLES.

Mr. Staples, minister of the Second Church in Brooklyn, N.Y., died on Friday morning, Feb. 5, of a rapid consumption. He was present at the convention held at Toledo, O., last June; and also at the convention at Springfield last October. At both places, he took an active

part in the discussion; and, though not strong or perfectly well, no one apprehended such a speedy termination of his career.

Always bright, active, earnest; always full of a brilliant but kindly wit; always ready to discuss seriously any serious subject; a strong thinker, and effective speaker; a good writer, — he has gone from us in the fulness of his strength, and capacity for usefulness.

I first became acquainted with Mr. Staples when he was a student at Meadville. I felt then that there was great power to be developed in his character. There was that irrepressible ardor in the pursuit of truth, that desire to see with his own mind and understand for himself, which is the sure indication of intellectual ability. Statements which satisfied others were not enough for him. He could not take upon trust: he must see for himself. Yet he was not merely critical. His mind was also comprehensive and profound. The first result of this was mental confusion and embarrassment. Unable to accept a statement until he could see its reasonableness, he no sooner began to search for the foundations of an opinion than he met with antagonist reasons and opposing arguments. It was a necessity of his mind to look at both sides of a question; and another necessity to look at a subject till he reached its ultimate law. Therefore, while many of his fellow-students went on easily, receiving what was taught them, he was often left in a state of perplexity and indecision. At such times, he used to like to come and talk with me; and, while talking, would often come to some clearness. It was a pleasure to me to see the ardor of his mind; and, having been through some of the same difficulties, I could encourage him to hope that he would find his way out of them safely.

One of the striking facts in regard to Augustus Staples was his remarkable mental and moral growth. While at Lexington, Mass., at Milwaukie, at Brooklyn, he constantly grew in strength of mind, in power of utterance, in insight, in brilliancy. His course was like that of Schiller, of whom Goethe used to say, "If I did not see him for a fortnight, he had gone on so far, that I knew not at first where to find him." Every year added to his ability and usefulness; and for many years to come, had he continued with us, he would have gone onward, still onward: for he had by no means reached the maturity and fulness of his powers.

These powers of intellect, brilliant as they were, were only a part of him. These the world saw: his friends knew the warmth of his heart, childlike in its trust, and unshaken in its truth. They will never forget that generous, manly heart. Those who were his friends remained so. His conversation, when he felt at home, was full of playful wit, lively with anecdote, but always with an undertone of earnest purpose. In talking with him, the hours passed rapidly; and his coming into the house made a little festival. Especially if he happened to meet or bring with him some brother minister whom he loved, like Collyer or Ames or Mumford, then there was sure to be a long discussion, — long, but never tiresome; lighted up all along by unexpected sallies of wit and versatile flashes from his many-changing mind.

His friends will find it hard to let him go. His church, the universal Church, will find it hard to let him go. Only he does not go; he stays. He goes away, and remains with us. Such lives never wholly die. J. F. C.

SHOULD WE TRY TO MAKE A CHURCH OUT OF REGENERATE MEN AND WOMEN?

MR. LEONARD SWAIN, in the last number of the "Independent," answers, "Yes." The following is his definition of a Christian church: —

"WHAT IS A CHRISTIAN CHURCH, AS DESCRIBED IN THE NEW TESTAMENT?

"It is a local society, designed to be composed of persons truly regenerate, united by a covenant of mutual Christian watchfulness and fellowship, with the intention of meeting statedly in one place for the public worship of God and the observance of Christian ordinances, and competent, under Christ, to every thing which concerns its own organization and government."

Mr. Swain goes on to explain his idea still further; thus: —

"Secondly, a Christian church is a society *designed to be composed of persons truly regenerate.* It is not affirmed that none will be found in it who are not truly regenerate, or that the existence of such persons in it will prevent it from being a Christian church. If this were the case, there could be no such thing as a true church on earth; because no church, on receiving members, is competent to decide infallibly whether they are or are not the true children of God. The essential thing is, that the church must *design* to admit only those who are regenerate. It must proceed on the supposition, that the church is *intended* for them, and for them only. Those only, therefore, are to be admitted to its membership, who give credible evidence of having already begun the Christian life."

This, we believe, is the usual theory of Orthodox Congregational churches. People join them, not to be made Christians, but because they are Christians already in a very high sense of that word. According to this view, the Church is not a school in which disciples are to be edu-

cated, but an ark in which good people are to float above the deluge of evil, shut up securely.

Mr. Swain thinks that this is the doctrine of the New Testament. He says that members of the churches are addressed as saints, and as those who have passed from death unto life. Very true; but he must remember, that all Christians in those days became members of churches as soon as they were convinced that Jesus was the Christ, without passing through any examination to see whether they were truly regenerate. On the day of Pentecost, three thousand persons were baptized, simply because they gladly received the story which Peter told them. Were these all truly regenerate? and, if all the members of Christian churches were truly regenerate, how happens it that the apostles were obliged to tell them not to lie, not to steal; to ask them why some of them said that there was no resurrection of the dead?

Unquestionably, those who joined the Christian Church, at first, were believers in Christ, and had an earnest desire and purpose of becoming good men and women; but they were by no means regenerate in the sense in which that word is now used. They were not saints, except in this, that they were hoping to become holy. All the evidence from the "Book of Acts" is quite the other way.

Peter, on the day of Pentecost, tells his hearers to be baptized for the remission of sins, and promises that they shall receive the gift of the Holy Ghost. They were not baptized because they had received the Holy Ghost, but in order to receive it. That was the attraction which induced three thousand persons to come and be baptized. It was because they believed that they should receive the gift of the Holy Ghost, which they saw had produced such wonderful effects upon the apostles. They saw that a wonderful change had taken place in these men,

filling them with insight, courage, and power; and they were ready to run all risks in order to receive a like influence. If the apostles had proceeded to examine every convert to see if he was truly regenerate before baptizing him, they would not have baptized three thousand persons on that day.

REV. F. R. NEWELL.

[The following remarks were made in the Unitarian Church in Brewster, by its pastor, Rev. T. W. Brown, on the Sunday morning following the reception of the intelligence of the death of one of its former ministers, Rev. F. R. Newell.]

We were all startled and pained, my friends, during the past week, by the wholly unexpected intelligence of the decease of one of your late pastors, — Rev. F. R. Newell. Though knowing him so little myself personally, — less, perhaps, than any one of you, — I should yet be wanting in the proprieties of my position, and false, it may be, to your own expectations, did I not make a very brief allusion at least to the event, in the service of this hour. The minister of this church from November, 1847, to September, 1853 (a period of nearly six years), he must have endeared himself to many of you, and left behind him impressions which his lamented death will only deepen and make the more vivid. Of a kindly, amiable, and generous temper; of a zeal broad, catholic, Christian; of an aim steadfast, devout, unselfish, — he possessed capacities and graces for his work, which could not fail to make him an efficient and useful servant in the great task of ministerial duty and service. Troubled, even while here, by a disease, a certain type of which at length proved fatal to him, he removed elsewhere, only to experience there the intervention of a *fresh* physical difficulty, which rendered it painful

for him to preach at all; and then, as you will remember, feeling that he could no longer be useful in the profession which he loved above all others, he had recourse to mercantile pursuits. Even then, however, he could not be content to lay aside entirely the ministerial functions he had so long exercised; and to-day his name occurs in the list of the clergymen of our denomination, as connected with the embryonic society of our faith, in the city of St. Paul, Min.

Latterly, as you are all aware, he served as a chaplain in the volunteer army of the United States, bringing to his task a spirit and energy which admirably fitted him for his work; and it was the presumption of ourselves and of others, that he was thus endeavoring to re-instate himself in a profession which he may never be said to have fairly abandoned, notwithstanding the secularity of some of his late pursuits.

But now he has been called up to the higher service, leaving you and many others to lament his too early departure. May God grant that the lessons he here taught, and the Christian example he here exhibited, may be a source of continuous and increasing spiritual impressiveness to you all; not only keeping tenderly alive the grateful esteem in which you shall hold his memory, but leading you onward and upward to the better life, whither he himself has gone!

BOOKS RECEIVED

Since our last Notice.

Doctrine of the Trinity defended against the Attacks of J. F. C. By the Rev. JOHN H. EAGAR, B.D., of Leavenworth, Kan. Boston: E. P. Dutton & Co. 1864.

This pamphlet we have looked through, first to see if we could find any new arguments in support of the Trinity. Being

unsuccessful in this, we looked again, hoping to find some old ones stated with force and clearness; but we failed also in this attempt. Then we examined it once more, thinking that, if there were no new and no good arguments in it, there might, at least, be some that would *seem* plausible to somebody; in which case, it would be well to criticise them. But the thought is so obscure, the style so confused, and the whole pamphlet such a muddle of pretension and failure, that it hardly seems worth noticing at all. In fact, this is plainly one of those essays which are written, not because the writer has something to say, but because he wishes to say something. The Rev. John H. Eagar, B.D. (let us give him his whole title), would seem to have been vexed at reading some article in a daily journal which contradicted a doctrine taught to him in his scholastic theology. So he wishes to refute it; and, having confused himself sufficiently with Mansell's paradoxes, tries to defend the Trinity of his creed by showing the difference between conceiving a thing and believing it. "The fallacy of J. F. C.," he says, "is the old fallacy, somewhat disguised, — that what cannot be known or believed, cannot be conceived."

We perceive that we were wrong in saying that the pamphlet contained nothing new. The above sentence contains an entirely new idea. Trinitarians have always contended that we ought to *believe* the Trinity, though we cannot *understand* it. Mr. Eagar now says that we ought to *conceive* it, though we cannot *believe* it. According to the above sentence, it is the "fallacy" of J. F. C. to assert that what "cannot be known or believed, cannot be conceived." If this is the fallacy, then the corresponding truth asserted by Rev. Mr. Eagar is, that we can conceive a thing or doctrine which we cannot believe. He therefore reverses the old Trinitarian idea, and, instead of requiring us to believe what we cannot understand, requires us to understand what we cannot believe. *This*, certainly, *is* new; and we beg Mr. Eagar's pardon for saying that there is nothing new in his pamphlet.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 1, 1864. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Barrett, Ware, Sawyer, and Fox.

This was a special meeting, called by the President, to take action on the following letter, received by him from the Treasurer: —

BOSTON, MASS., Jan. 23, 1864.

MY DEAR SIR, — In accordance with the advice of my physicians, and after much hesitation, I have decided to leave home for a temporary residence in the south of France, in the hope that a change of climate may effect the restoration of my health. I accordingly tender my resignation of the office of Treasurer of the American Unitarian Association, to take effect as soon as a Treasurer *pro tempore* can be appointed; and, as the next regular meeting of the Executive Committee will not be held in season to allow the necessary arrangements to be made before my departure, I respectfully ask you to call a special meeting, to be held at as early a day as may be practicable.

In communicating this note to the Committee, will you do me the favor to add the expression of my personal regard for all of the members, and my increased interest in the prosperity of the Association? The brief period which I have spent in its service has been altogether pleasant in every respect.

Very sincerely yours, CHAS. C. SMITH.

Rev. Dr. STEBBINS, President American Unitarian Association.

This letter having been read to the Board, Mr. Smith's resignation was accepted, and the following resolution was unanimously adopted: —

Whereas our Treasurer, Charles C. Smith, Esq., is compelled, by the state of his health, to relinquish his connection temporarily with this Board: therefore —

Resolved, That we desire to put on record our grateful acknowledgment of his fidelity as an officer, and his prompt and genial interest and sympathy in every thing proposed to promote the efficiency and increase the operations of the Association.

Warren Sawyer, Esq., was then unanimously elected Treasurer of the Association for the remainder of the year.

The Committee on New-England Correspondence reported in favor of granting to the society in Tyngsborough, Mass., in response to their application, the sum of $50; which report was adopted.

At the request of the Committee on Publications, authority was given them to print a new edition of Tract No. 2 of the "First Series," and 30,000 copies of Tracts in the "Army Series."

It was voted to give a copy of each of the publications of the Association to the Athenæum Library in Roxbury, Mass.

After the transaction of other business, the Board adjourned.

Feb. 15. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Brigham, Newell, Barrett, Winkley, Norton, Sawyer, and Fox.

After a report from the Army-Mission Committee, concerning matters of which it is not best at present to publish an account, and the discussion of several questions upon which no action was taken, the Board adjourned to Monday, March 14.

INTELLIGENCE.

Rev. THOMAS STARR KING'S new church in San Francisco, Cal., was dedicated on Sunday, Jan. 10. The order of services was as follows: Voluntary on the organ; chant; remarks by the Chairman of the Building Committee; original hymn, by Mrs. Neall; prayer of dedication, by the pastor; Te Deum; selections from the Scripture; original hymn, by Rev. C. A. Bartol, D.D.; reading of letters from the following Eastern clergymen, — Rev. George L. Chaney, Rev. William R. Alger, Rev. Frederic H. Hedge, D.D., and Rev. Orville Dewey, D.D.; address, by the pastor; original hymn, by a member of the parish; benediction.

Rev. ROBERT COLLYER, of Chicago, Ill., has received a call from the Second Society, Brooklyn, N.Y.

Rev. ELI FAY, of Leominster, has received a call from the society in Woburn, Mass.

Rev. HORATIO STEBBINS, of Portland, Me., has received a call from the society in Springfield, Mass.

Rev. JOSHUA YOUNG has received a call from the Third Parish, Hingham, Mass., of which he has had the charge for the past six months.

Rev. M. D. CONWAY has accepted, for six months, a unanimous invitation to the pulpit of South-place Chapel, London, lately under the charge of W. J. Fox, M.P.

Rev. FREDERIC M. HOLLAND, formerly of Rockford, Ill., has taken charge of a new Liberal society in Janesville, Wis.

Rev. J. L. HATCH, of South Hingham, Mass., has accepted a call from the society in Concord, N.H.

Rev. JOHN M. WINDSOR has been invited to become the permanent pastor of the society in Marietta, O.

Rev. THOMAS J. MUMFORD was installed as pastor of the Third Religious Society, Dorchester, Mass., on Wednesday, March 2. The order of services was as follows: Voluntary and anthem; invocation, by Rev. Rush R. Shippen, of Worcester; reading of Scripture, by Rev. Edward C. Guild, of Canton; hymn; sermon, by Rev. James Freeman Clarke, D.D., of Boston; prayer of installation, by Rev. John H. Morison, D.D., of Milton; charge, by Rev. Ezra S. Gannett, D.D., of Boston; hymn; right hand of fellowship, by Rev. Nathaniel Hall, of Dorchester; address to the people, by Rev. William P. Tilden, of Boston; concluding prayer, by Rev. Caleb Davis Bradlee, of Roxbury; doxology; benediction, by the pastor.

ACKNOWLEDGMENTS.

1864.		
Jan. 27.	From a friend, for Army Fund	$5.00
„ „	„ Society in Kennebunk, Me., for Monthly Journals	15.00
„ „	„ Society in Scituate, for Monthly Journals	5.00

Jan. 28.	From	Miss Catherine Clapp, for Army Fund	$10.00
" "	"	Mrs. Charles Hood, for Army Fund	2.00
" "	"	Society in Templeton, as a donation	40.00
" "	"	Rev. L A. Sawyer, E. B. Gerald, and Robert Mason, to make themselves annual members,	3.00
" 30.	"	Society in Fall River, for Monthly Journals, additional	5.00
Feb. 2.	"	Rev. F. M. Holland, to make himself an annual member	1.00
" 4.	"	Society in Woburn, as a donation, and including annual memberships of B. D. H. Converse and S. Horton	32.00
" 5.	"	Society in Troy, N.Y., as a donation	50.00
" "	"	Society in Somerville, as a donation, additional,	2.00
" 6.	"	Society in Marlborough, for Monthly Journals	10.00
" 9.	"	Society in Deerfield, as a donation, additional	2.50
" "	"	Rev. William T. Crapster, to make himself an annual member	1.00
" "	"	Society in Plymouth, for Monthly Journals	15.00
" "	"	Barton-square Society, Salem, for Monthly Journals, additional	3.00
" 10.	"	Society in Wayland, for Monthly Journals, additional	4 00
" "	"	Society in Peterborough, N.H., for Monthly Journals, additional	2.00
" 12.	"	Charles C. Goodhue, through Daniel Low, for India Mission; being additional to amount acknowledged Jan. 16	50.00
" 13.	"	Society in West Roxbury, for Monthly Journals,	17.00
" 15.	"	Mrs. Milo Wright, Mrs. George W. Tarbell, and Mrs. Luther Tarbell, of Pepperell, to make themselves annual members	3.00
" "	"	Society in Somerville, as a donation, additional (in all, $67)	2.00
" "	"	Society in Uxbridge, for Monthly Journals	20.00
" 16.	"	Society in South Danvers, for Monthly Journals,	16.00
" 19.	"	A. W. Buttrick, Lowell, to complete his life-membership	20.00
" 20.	"	Society in Saco, Me., as a donation	25.20
" 22.	"	Society in Dedham, for Monthly Journals	22.00
" 23.	"	Ebenezer Clapp, to make himself an annual member	1.00
" "	"	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals	46.00
" "	"	Society in Charlestown, N.H., for Monthly Journals	10.00
" 24.	"	Joseph H. Allen, to make himself an annual member	1.00
" "	"	North Society, Salem, for Monthly Journals	27.00
" "	"	James Draper, Wayland, for Army Fund	5.00
" 25.	"	Society in Fitchburg, as a donation	87.00
" "	"	Society in Pepperell, as a donation, additional	3.40
" "	"	Society in Kalamazoo, Mich., for Monthly Journals	11.00

THE

MONTHLY JOURNAL.

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THOMAS STARR KING.

In the "Christian Inquirer," March 12, appeared this notice: —

At about seven, P.M., on Friday evening, March 4, the following telegrams reached us: —

San Francisco, March 4.

Thomas Starr King died very suddenly this morning. Illness, diphtheria. Sick only a few days. Was conscious to the last, and happy to go. You cannot realize our loss.

To Dr. Bellows. James Otis.

San Francisco, March 4.

Our dear Starr King died suddenly this morning, at eight o'clock, of diphtheria.

To Dr. Bellows. Robert B. Swain.

San Francisco, March 4.

Worse than a battle lost. Starr King is dead!

To Dr. Bellows. Edward Tompkins.

In the daily papers of all the Atlantic cities, of Saturday, March 5, was the following telegraphic despatch: —

San Francisco, Friday, March 4.

Death of Rev. Thomas Starr King. — The sudden and unexpected death of Rev. Thomas Starr King, to-day, at once

surprised and saddened the whole community. Business was nearly suspended; the courts adjourned; the public offices closed; and the flags on every flag-staff were put at half-mast, including those on every church that ever raised a flag.

It is universally conceded, that no man had ever done so much as he toward making California loyal; while his untiring zeal in forwarding every benevolent enterprise made him generally beloved.

On Saturday morning, March 5, the following despatch was sent by telegraph from New York to San Francisco, which we think could only have been written by Dr. Bellows:—

NEW YORK, SATURDAY MORNING, March 5.

To Messrs. James Otis, Robert B. Swain, Edward Tompkins.

Your sad tidings have broken our hearts. Thousands here will weep with you over his bier. You have had our brightest, our noblest, our best; and he has lived and died in the fulness of his manhood in your service. Who shall fill his place on the platform, in the pulpit, in the hearts of a million friends? His active, penetrative mind, winged with fancy and wit, restless in the service of truth, liberty, and righteousness; his soul, glowing with natural sympathy, Christian patriotism, and universal philanthropy; his voice, a clarion made to utter and diffuse the noble, inspiring convictions of his pure and loving nature; his eye, the window of an open, honest, fervent soul; his whole character made up of every creature's best; strong and gentle; generous and prudent; aspiring and modest; controlling and deferential; the people's darling, yet unspoiled by praise; knowing the world and its ways, yet clean from its stains; pious without sanctimony, and full of faith, hope, and charity, —what but his own absolute confidence in the goodness of God can enable us to sustain such a loss? The mountains are his monument and his mourners. The White Hills and the Sierra Nevada wear to-day his shroud. His dirge will continually be heard in their forests.

God comfort his flock, his family, his friends on both sides

of the continent! Farewell, beloved and gracious friend! Thou hast gone from those that loved thee well to Him who loved thee best.

A telegram from San Francisco, dated and received March 7, speaks thus of Mr. King: —

"His death was a wonderfully triumphant indication of his character, his life, his religion. Resigned, trustful, and conscious to the last moment, he calmly made every preparation, and yielded his soul to God."

The daily papers, including the Democratic and pro-slavery journals, united in their testimony to the worth, and in their grief at the loss, of our brave and gentle brother. Even the "Boston Post" forgot that he was a Republican and an antislavery man, and gave one of the best notices of his life and character we have yet seen. It is not so surprising that so generous a religious paper as the "Independent" should have given as admiring and sorrowful testimonial to his memory as if he had not been a Universalist and Unitarian. Among the sermons preached after this loss of ours, that by our friend Bartol seems to us especially true and beautiful.

So many wise and earnest things have been said on this occasion, that it is not necessary to add any word of ours, especially as we subjoin a warm expression of admiration and grief sent to us by one of our contributors.

Nevertheless, thus much we will add: —

Starr King was less than forty years old. He was not much known till he was settled over the Hollis-street Church in 1848, where he remained twelve years. During that time, he distinguished himself as a lecturer, as well as preacher, and wrote his book about the White Hills. He was less than four years in California. What was there in this life to call out such a deep and wide grief? He

was not a great writer or thinker. He occupied no great office. He belonged to no powerful sect. He was too independent to give up to party what was meant for mankind.

The secret of the wail of sorrow which rose from the whole land at his death, and the lesson of his life, is this, — that he gave himself unselfishly and entirely to his work; that he gave himself without hesitation, thought of ease, consideration of personal success, with no private ambition, no jealousy or envy, to the work given him to do.

He was brilliant, it is true; but other men among us might be found, perhaps, as brilliant as he. But where shall we find one, who, with like powers, was as free from all personal aim, as free from suspicion, jealousy, and bitterness, as generous in his admiration for the powers and accomplishments of other men? This enabled him to do so much, and gave him the love of so many. Because he forgot himself, others remember him. Because he gave himself to a task for others and for his country with true chivalry, a real knight-errant of our day, without fear and without reproach, therefore this all-pervading sense of loss. Every one misses him who was every one's friend.

Our own denomination seems called upon to suffer repeated blows. After the loss of Staples, we must now also give up King. But we find at such times a singular power coming to us from the graves of our heroes and martyrs. Dying, and, behold, they live! They worked for us in one way while here: they work in another way now. As the death of Christ broke down the partition-wall between Jew and Gentile, so the death of a man like King breaks down great walls of sectarian prejudice and hostility. Moreover, the call comes to us all with new power to do what he can do no longer, — to take up the glittering sword

which has fallen from his hand. In this spirit, Dr. Bellows goes to California without delay, to carry on for a time the work begun there, and in the hope of placing it on a broader foundation.

So, farewell, dear brother! Farewell, generous heart! Go up to the better work and richer society God has prepared for thee in the great Beyond! Farewell! and be ready to meet us when we follow.

"Oh, Douglas, Douglas!
Tender and true."

In the memorial verses to Schiller, written by his friend Goethe, and delivered at the representation of Schiller's "Song of the Bell," ten years after his death, occur two verses which seem to apply so well to the character and career of our brother, Starr King, that I cannot forbear quoting them (in German, for those who read that language), and adding a translation: —

"Denn er war unser! Mag das stolze Wort
Den lauten Schmerz gewaltig übertönen!
Er mochte sich bei uns, in sichern Port,
Nach wilden Sturm zum Dauernden gewöhnen.
Indessen schritt sein Geist gewaltig fort
In's Ewige des Wahren, Guten, Schönen;
Und hinter ihm, in wesenlosem Scheine,
Lag, was uns alle bändigt, das Gemeine.

Nun glühte seine Wange roth und röther
Von jener Jugend, die uns nie entfliegt,
Von jenem Muth, der, früher oder später,
Den widerstand der stumpfen Welt besiegt,
Von jenem Glauben, der sich stets erhöhter
Bald kühn hervordrängt, bald geduldig schmiegt,
Damit das Gute wirke, wachse, fromme,
Damit der Tag dem Edlen endlich komme."

"For he was ours! and may this word of pride
Drown, with its lofty tone, Pain's bitter cry!
With us, the wild storm over, he could ride
At anchor, in safe harbor, tranquilly.
Yet onward did his noble spirit stride
To Goodness, Beauty, Truth, eternally;
And far behind, in mists dissolved away,
That which confines us all, the Common, lay.

Burned in his cheeks, with ever-deepening fire,
The spirit's Youth, which never passes by;
The Courage which, though worlds in hate conspire,
Conquers at last their dull hostility;
The lofty Faith, which, ever mounting higher,
Now presses on, now lingers patiently,—
With which all goodness presses to its goal,
And Morning sees at last the noble soul."

THE Liberal Church in America has lost the brightest ornament it has ever possessed in the form of a young man of less than forty summers. In saying this, we do not forget the mourning for Buckminster. Then, indeed,—

"Woman's tears fell fast as rain,
And strong men shook with inward pain
For him they ne'er should see again."

But the eloquent minister of Brattle-street Church lived at a time when the heart of the country was an unpeopled wilderness, and his constituency was limited to the cultivated classes of a few New-England States. These were tidings of a national sorrow, which, almost in the same hour that a pure spirit took its upward flight, spread grief across a continent, and far along the shores of two vast oceans.

We are moved to publish some faint expression of the reverent yet glowing love with which we cherish the memory of Mr. King, not because he needs our poor praise,

nor merely for the sake of adding one more voice to the chorus of regret which sounds through the land, but chiefly to relieve a heart which has long been burdened with its pent-up gratitude.

There can be no lack of honors; for he was one of the men "to whom Greece would have raised statues, even if she had been obliged to throw down a hero or two to make room." There is no demand for tears for him. If we turn away from our loss to his gain, it will be easy to abstain from "the blasphemy of grief." When Bayard, the other knight without fear and without reproach, was dying with his face to the enemy, he said, "Pity not me. I die as a man of honor ought, in the discharge of my duty. They, indeed, are objects of pity who fight against their country and their oath." If it were lawful to indulge in such spiritual ecstasies, instead of sighs for his sake, we should yield to the temptation to spend a season of meditation in thoughts of the career of a noble soul, which, on the 4th of March, commenced another administration of wondrous love and mercy.

> "Aloft, aloft, still shall he climb and climb,
> From terrace to broad terrace, evermore."

From whatever side we approach Mr. King's character, it appears radiant and attractive. A charming modesty made clients of his rivals; and so he wore a crown which no man begrudged. Endowed with inexhaustible playfulness of spirit, it did not prevent his living a most earnest life. Gifted with the power to ridicule, although not afraid to strike, he was unwilling to wound. In the few instances where he did denounce, it was with magnanimous wrath; not a stepping, even with softest tread, upon a lowly heart, but the smiting of haughty wickedness on its mean mouth. His love of Nature was almost supernatural. Never did we dream in what a beautiful world we were dwelling, until with him we entered a grove, or ascended a moun-

tain, or crossed a river. We can well believe, that, last summer, a disappointed and saddened rambler came back from the White Hills, saying, "The mountains seem to miss Starr King." Henceforth those lofty peaks will be less lonely: he is nearer to them now.

Our scales are too small to weigh his intellectual powers; but we have an obstinate belief, that out of his great heart were the best issues even of his mental life. His mind was well-born; but a Divine Hand raised it far above its native dignity. Can it be superstition which implants our faith, that when he placed all academical opportunities on the altar of home, moved by the spectacle of such filial and fraternal piety, God sent his own angels to enrich that generous mind, making its wit nimbler, its memory stronger, its imagination more fertile in forms of beauty? Surely he learnt more than human teachers ever taught him.

Some persons, who are superficial even in their criticism of others on the score of superficiality, have said that he was a mere rhetorician; but it was not so. We might as well say that living skeletons are the only robust men. A powerful framework may be concealed; but it is not necessarily denied by a rounded form and the color of health. There is no evidence that Samson was rawboned, or Hercules in any way angular in his manly build. Apollo, certainly, could not have become so, without ceasing to be the graceful sun-god.

> "The graven flowers that wreathe the sword
> Make not the blade less strong."

The many who assert, that in the Oriental world, and centuries ago, there were providential men sent to providential places at a providential time, but, since those days, God has ceased to be visibly active in human affairs, must feel confuted and rebuked in view of Starr King's timely presence in California. This was effected in spite of the

detaining prayer of a beloved parish, not mainly by the Macedonian cry of a distant people, nor by the enticing persuasions of eloquent brethren at home. The same Almighty Hand which has changed his sphere now transplanted him then.

Those brief but crowded years on the Pacific coast were all that was needed to make completely true of Mr. King what was once said of Dr. Arnold: "He loved his family as if he had no friends, his friends as if he had no family, and his country as if he had neither family nor friends." The best of causes demanded the best of advocates. With the moral tone of public sentiment on all questions in a fearfully low and languid condition, and with emissaries of treason as numerous and able as they were unscrupulous, it took a grand voice and grander heart to turn the scale in behalf of the Union; but turned it was. The sepulchral appeals of Peter the Hermit were weak harangues, when contrasted with the royal preaching of a crusade for an assailed yet living Constitution. It cheered the faithful, aroused the indifferent, and dismayed the false. To the popular eye, each stripe of the old flag became fair with a fresh radiance, and every star on its folds burned with a new lustre. From the Sierra Nevada to the Golden Gate, no hostile banner was allowed to offend the sight or to pollute the air.

And, when the time came to minister to the wants of sick and wounded countrymen in arms, how potent was the call for charity that came from the lips of Starr King! He had to conquer no prejudices against the value of good works. His religious convictions were not those of a New-England clergyman who could not read in his church a notice of the meeting of a Soldiers' Relief Society, "because it did not relate to divine things." On the contrary, he was in sympathy with the good minister, who, learning one Sunday morning that a Massachusetts regi-

ment, returning from Port Hudson with its sick and wounded heroes, was near at hand, dismissed his flock to prepare bread for the hungry, and wine for those who were ready to faint, until at high noon, in a railroad depot, was seen the best celebration of the Lord's Supper ever known in the city of Buffalo. Working in this spirit, he put an almost churchless State in the very van of a Christian movement. While on this side of the continent we gave many goods, but very little money; in California, all commodities were changed into precious metals under the transforming touch of a Midas of mercy.

Mr. King was as eminently a Christian as he was a patriot. Few men have been better versed in the theory or the practice of pure and undefiled religion. For one so young, and with such varied and incessant activities, he acquired no mean renown as a theologian. Whether laying bare the inconsistencies of the ancient theology, or returning the Parthian arrow from an old friend becoming a new foe, his hand was masterly, and his aim was fatal. It was his delight to be the missionary of a free, broad, and manly gospel on the shore of the Pacific. To engage in this blessed work, he unclasped with a tender firmness the arms of neighbors who would have held him back, and went far away from the dear city which had honored and loved him. His reward is the grateful tears of multitudes, who, out of their rude and selfish lives, were taken by him up into mounts of transfiguration, and there made to feel that the divine currents which impel to noble thoughts and brotherly deeds are still flowing from the spirit of God into the soul of man.

Tempted by his social prosperity, and his relish for things fair and old, to become the vassal of wealth and the votary of fashion, he always chose to stand under the flag of the Union, by the side of the slave, at the foot of the cross.

To the store of incidents relating to his habitual generosity, now finding their way into print, we would add a single fact.

Eleven years ago, the young minister of a youthful Western church, which had been discouraged by a calamity, came to Boston, for the first time in his life, to solicit aid from the strong for the weak. Ultimately he was quite successful; but during the first month, when he was kept at a sort of ecclesiastical quarantine, there were days of darkness and heartache. Sensitive, diffident, and proud too, one day he begged at twenty doors, and obtained just three dollars. The next morning, he met Starr King; and, like hundreds of others in equal distress, his heart was lightened by "a smile that cheered like dawn of day." By a gentle constraint, he was led to Burroughs Place, and a few delicately put questions ascertained his condition. Mr. King made the case his own; and, with moistened eye, he said, "I wish my people were richer; for I press them hard in these ways: but you must have a better start. Expect a hundred dollars from Hollis-street Society! It shall come, if I have to give it myself." The money was a great deal to a poor beggar, so unable to advance, and so unwilling to turn back, that, in his despair, he had thought very seriously of taking a ship bound for some unknown land; but, more than all, it was the brotherly kindness that glistened in those expressive eyes, which has made him feel to this day that it was an angel from heaven who strengthened him.

And now we must live on in that childlike trust in God in which our brother died. It is hard to see how he can be spared; and yet it may be expedient for us to have him go away. Already the outlines of his spirit stand forth in more grand and lovely proportions. His best words have received a new and more thrilling emphasis.

We feel that a country for which such lives are spent cannot be served in vain. When the eloquent voices of cannon that now speak for law and liberty shall be once more silent, and our torn battle-flags shall at last be furled in victorious peace, no words will be oftener on the lips of a united people, or cherished more fondly in their inmost hearts, than the spotless name of THOMAS STARR KING.

THE CHARACTER OF A CHRISTIAN MAN.

A sermon preached in Taunton, Mass., on Sunday, Feb. 21, 1864, — the day following the funeral of George A. Crocker, Esq. By CHARLES H. BRIGHAM, minister of the First Congregational Church.*

JAMES iii. 13: "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom."

THIS phrase, "the meekness of wisdom," obscure as it is, falls pleasantly upon the ear; and, if we do not quite understand it, we yet love to hear it. It is alike beautiful in the original Greek and in our English equivalent. It is a picturesque phrase, and sets before us the illustration with the thought. The "meekness of wisdom" shows us the meek wise man, from whose example so lovely an idea is drawn. The common sentiment is of the arrogance of wisdom, its self-righteousness, its assumption, its exclusiveness. We expect of science that it will be positive and dogmatic, will maintain its strong claim, will insist upon its rank, and will warn intruders off from its domain. A

* Mr. Crocker was, from his youth, one of the most zealous, constant, and generous friends of the Unitarian cause; and, for more than thirty years, a life-member of the American Unitarian Association. He was also a deacon of the church; and, for a quarter of a century, teacher and superintendent in the Sunday school. He died in Taunton, of disease of the brain, on the 16th of February.

meek wise man is so rare, that the quality of his character is not easily conceived as abstract: it is an exceptional case, which ought to be more frequent, but does not show itself often enough to drop its lineaments of personality. Most persons probably think of the writer of this epistle, when they repeat his words about the meekness of wisdom, and seem to see his countenance so mild and gentle, his bearing so humble in all its dignity, — the chief apostle in the church of Jerusalem, demeaning himself in such affectionate sympathy and forbearance with the lowliest of the brethren. It is hard to make the readers of the Epistle believe that he who wrote these words was a proud and harsh man, impatient of contradiction, intolerant to all heresy, and arbitrary to use all his power. Such a James as some modern critics would show us, bigoted, domineering, stern, a dark and obstinate Pharisee, is not the James whose soul breathes out in this winning address to the churches. We shall prefer to keep the former image of the leader in the assembly, who was only glad to help and teach there, asking no honor for his rank, and no deference to his superior gifts; who was gentle, and easy to be entreated, and all of whose words and acts were ordered in "the meekness of wisdom."

We are indebted to the Christian gospel for this conception of the meek wise man, for this difficult combination of mildness with wisdom. The phrase of the apostle shows us very distinctly the image of a Christian man, such as a Christian ought to be who resembles his Guide and Lord. Jesus appeared most truly in this meekness of wisdom, gifted beyond all his fellows, yet mild in all his dealing with them. And when we see a man who has in his conduct and conversation this meekness, while he is made sure by the testimony of the world around, if not by his own consciousness, that he is looked up to as wise and judi-

cious and influential, we say at once, with undoubting conviction, that this man must have studied the character of Jesus, must have come near to the Saviour, must have formed his spiritual life on that blessed model. No other model is given for such a union of strength and meekness. No style of custom or philosophy warrants that combination. According to the world, it is the weak and the poor, not the wise and the strong, that are to humble themselves, and keep quiet place.

The words of this text will perhaps be not misused if they introduce some thoughts upon the subject of Christian manliness, and lead us to consider the marks and tests of this in the lives of men as we see them. As one and another of those who have held prominent positions, and have been regarded as leading men, are finally removed from us, it is natural and fit to ask with new emphasis the old question, "Who is the genuine Christian man?" Whose is the life that repeats the life of the Saviour, and so harmonizes the world with the church? For the only valid connection between church and state is in the lives and acts of Christian men: these belong equally to both, — to the world, because they are men; to the church, because they are Christian. The question has been very much narrowed, because it has not taken this form; because it has asked only, "Who is a Christian?" and has left off the human and secular element from its demand. When you ask, "Who is a Christian man?" you will not be satisfied with any meagre standard of soundness of confession, of assent to some articles more or less of creed: you must have a broader reply. A Christian man is more than a Christian confessor or a Christian believer. The one is judged by what he feels or says; the other, by what he is.

What, then, do we mean when we speak of a Christian man? What ought these words to mean? Ought they

not to signify one in whose life the characteristic and peculiar virtues of Christ's life have appeared again; who has made us think of the spirit and way of the "Son of man" in his own spirit and way; who has instanced the more unusual of the divine gifts that the Saviour owned? We think of many characteristics when we use these words, — of qualities in feeling, and qualities in action; of what we call "conversation," which means the intercourse of speech; and of what our Bible calls "conversation," which means the intercourse of appearance and manner: we think of the life interior, and the life exterior; of the close walk with God, as of the honest walk with men. A man cannot be a Christian man who has no religious experience; though it is by no means necessary that he should tell his experience in order to justify his Christian title. Nor can a man be a Christian man who has nothing but a religious experience; no other record than his spiritual struggles, his fightings and fears, or his spiritual joys and heavenly visions. It is just as necessary for a Christian man to have a record on earth as a record in heaven; and the two must be consistent, simultaneous, and united. We think, when we speak of the Christian man, of the twofold yet harmonious life, holding with one hand upon things spiritual, while with the other moulding and shaping the works of the hour. Neither infidel nor dreamer can take from us this title, though the one should be exemplary in morals and the other instant in prayer. An infidel may be better than some nominal Christians: as I heard a preacher in one of the towns in this State affirm of an unbelieving heretic, that he was more Christian than any man in the town; but this was only a denial of the genuineness of the ostensible faith there. It did not affirm that the infidel was really a Christian man. A dreamer of piety may be harmless in his raptures; but he cannot remind us of that

divine Master, who prayed indeed on the mountain by night, but who was busy in God's work among men when the day was above him.

What virtues may we specify as those which ought to appear in the life of a Christian man? *Honesty*, first, of the most unquestionable kind, — a thorough integrity, which will be proof against all temptation, and which will allow no chance of fortune to excuse any deviation from its paramount law; honesty in word, in manner, and in act, in mercantile obligations, in social intercourse, and in every kind of dealing. A Christian man cannot be other than a truthful man, sincere in his professions, sincere in his wishes, sincere in his promises. His word will be good as his bond, and his bond will be good as gold. He will take no vow which he does not mean to fulfil; he will seek to evade no duty. This trait is not always made part of what is called Christian experience; but it is inseparably associated with the idea of Christian manliness, which is impossible without it.

And then we ask, in the character of a Christian man, for all that class of virtues of which the comprehensive name is *love*, which are gathered to form the apostle's grace of charity, — for kindness, which does good offices for friends and kindred, and has on occasion always a good word; for humanity, which revolts from all harsh judgment, which cannot bear to know of outrage, which had rather bind up wounds than make them, and give relief than refuse it; for benevolence, which is ready with help and with gifts to every case of need and every good cause; for pity, which seeks the distressed, and sympathy, which makes common cause with them; for a justice that leans to the side of mercy more than of wrath, and nourishes never any personal spite or hate; for a disinterestedness, which, in keeping proper heed of thrift and of one's own

need, is ready to prefer others in care as well as honor. For all these varieties of the fine virtue of brotherly love, as it is taught and shown by the Saviour, we look in the life of the Christian man. He who has these in any evident measure is so far worthy of such a designation.

And we look also for those personal traits which we see in the bearing of Christ, — for simplicity of manner, absence of all pretension, freedom from affectation: for the style of service, though not of servility; that he shall appear always as one who does not think more highly of himself than he ought, but thinks soberly, as conscious of being less than he ought to be: for modesty, which does not thrust itself into the foremost place, but takes only that station where there is most good to be done: for decency of demeanor, which shuns all foolish extravagances, and is carried away by no excitements; which will not shout with the unthinking crowd, whether in the church or at the hustings; which is balanced by good sense and clear faith, and which never loses self-control: for cheerfulness, which carries its smile in all the ways and experiences that God appoints, accepts what is pleasant with gratitude, and never lapses into fret or complaint; which makes all days, whether they be bright or dark, sunny with its own genial trust, and all companies happy in the sense of a kindling presence: for patience, which bears firmly all ills and annoyance, however they may be multiplied, — trials to temper, loss of goods, pain of body, even misunderstanding and reproach: for hopefulness, which sees light to come, and a better time, and a happier future, even for the worst of those who sin and suffer: for meekness, which will turn away wrath by the soft answer, and will submit to be injured rather than injure in retaliation. These marks in the character of Christ we require in the character of the Christian man. They may not be so full and

perfect in every life: but they must in some measure be visible; and when we see them, then, though the man may have the name of a heretic, may believe widely from the creeds, and may have no right of the Pharisee to vindicate him, we recognize him as a Christian man: the Church, too, recognizes him as a Christian man, and dares not deny that he belongs to the Saviour.

A quick and sensitive conscience, too, is inseparable from our idea of the Christian man, — a conscience which will not only allow no act of wrong, but will forbid the thought of wrong; a conscience that continually keeps duty before the soul, and will not let it forget any charge which has been appointed or assumed. A conscientious man is necessarily a Christian man; since the gospel of Christ is in reality the revelation of the presence and authority of conscience, of God speaking to the soul, of God dwelling in the soul. A scrupulous conscience, too, we ask for, that seeks no compromises; that is as ready in small things as in large things; that enters into the routine of life, and rules the daily walk of the man: a conscience so exacting, that it often compels the judgment, and sometimes tries the heart, by its peremptory call; yet so willing, that it makes no boast of any sacrifice in doing what is right. We think of the really Christian man, not only that he is always conscientious, but that this is pleasant to him; that he loves to be conscientious.

We think of him also as faithful, — faithful in all the trusts committed to him; in the relations of business, discharging with punctual accuracy each smallest part of his task, and equal to the largest; in the relations of society, friendly, amiable, and courteous; in his home, a considerate husband, a watchful father, providing for the needs, advising against the dangers, multiplying the joys, and making it alive with his pervading faithfulness; in the

relation of citizen, willing not only to take his share of labor and pecuniary burden, not only to aid the work of others, but do in person, by voice and by sacrifice of time and taste, all that he can that the community may be prospered, that the public morals may be pure, that light may increase, that works of beauty may be multiplied, that the rulers may be good men, and the people not be led astray: faithful, too, in the Church, whether as officer or as member; willing to work with the most zealous, yet coveting no reward and no deference; fertile in expedients for its good, and resolute to use for good all its tried and ancient means; steadfast to its services, and mindful of all its interests, outward or spiritual. This is the kind of faithfulness that we look to see in the Christian man, — a faithfulness that reaches far, that touches all, that continues long, and is never weary; that is as busy and earnest in the affairs of a Sunday school as of a great enterprise in commerce, or of the nation in its elections. That is the kind of faithfulness to which the example of Christ seems to point; who fed the multitude while he taught them; who sent out apostles while he invited disciples; who helped the joy of the marriage by his divine gift, and lifted the sadness of the burial by his word of reviving; who cared for his mother on his own cross of death; and whose apocalyptic promise is, "Be thou faithful unto death, and I will give thee the crown of life." In the allegory of the Bedford enthusiast, Christian and Faithful are made to go on together in their progress to the heavenly city, companions on the way, dear and mutual helpers. The symbol is good, as it shows how close are these lives of fidelity and faith: and yet I have always felt, in reading that vision, that these two ought to be one; that there ought to be no difference even of person in the Christian and the faithful pilgrim. As if it were possible that the one could go sepa-

rate from the other, — that one could be Christian after losing his fidelity, or one could be faithful after parting with his Christian help! In the pilgrimage to the city of God, it is the faithful man who is the Christian man: not he who runs with swift feet, that his eyes may sooner behold the Lord's glory; but he who builds all along, by his steady hand, a solid path on which many may come safely to God.

And yet the faithful Christian, in the vision which we form of his way, does not go alone, does not go without support. He has his aids on either side, — on one side, *purity;* on the other side, *piety.* We think of the Christian man as a pure man, — pure in mind, pure in heart, pure in conduct; free not only from all vice, but from those appetites which lead to vice; on whom no habit of sin has any hold; all of whose words are clean, and all of whose influence is on the side of purity; who is temperate in his pleasures, and never passes the line of innocence in his indulgences. And we think of him, on the other side, as a pious man, reverent in spirit, with a profound sense of his dependence upon the heavenly Father; of his own need of grace, succor, and spiritual strength; with prayer the breath of his life, and the fear of God the beginning of his wisdom. It is not, indeed, essential to our idea of a Christian man, that he should be demonstratively pious; that he should be ever seeking to make his piety known, or should wish to separate himself before the eyes of men as one of the elect in faith. But he must have the substance of a godly fear, such that men can see that he is religious from conviction and principle; that he prizes the interests of the soul above all others, and gives these the highest place. A Christian man may have and deserve that reputation, even if he be not a church-going man; even if the sacred place and the sacred day are to him no more than any other

day and place. But if he is a church-going man, and obeys the sound of the sabbath-bell, we ask of him that he shall be more than a formalist in this observance; that it shall be for him a thing most precious, which he could not omit or lose, and which keeps the highest place in his affection. If the Christian man goes to the house of God at all, he will go devoutly, anxiously, with the feeling that he here gains nearer access to the throne of God. Religion and its uses will have a shrine in his soul, of which the altar where he kneels will be only the outward copy.

Such, may we not say, is the fair idea of the Christian style of manhood; such are the marks that exhibit the character of a Christian man. And these marks are verified in a threefold way, — by the impression which such a man makes upon the community around him, by the feeling of his intimate friends towards him, and by the discovery of his own private thought and his communion with God. When these testimonies coincide, the highest possible evidence of Christian virtue is given.

In the first place, we judge a Christian man's virtue by the general impression that he makes, by the prevailing estimate of the decent world around him. It is not true, certainly, that every man who is popular to-day is a Christian man, or even a good man. Many gain honor and favor and praise, who are quite unworthy of these; and there are some qualities of mind and will so efficient in the world, that they stand for the masses in the stead of moral excellence: but, in the long-run, the judgment of the world is right, and can be trusted. Any man, who, after a long term of years, in various labors spent, where there has been opportunity for heart and wish fairly to show themselves, and what is in the life to come out of it; any man who can keep, to the second and the third generation of the men around him, his fame as upright, pure,

faithful and sincere, and can leave the impression, where they see his face and hear his name, of the kind of virtue that a man ought to have in the Christian community, — any man with this free and unsought witness may be taken as a Christian man. If this general testimony is not given, the virtue becomes doubtful, even though single and many acts may be mentioned to prove it. There is a fallacy in the harsh question which cynics sometimes put to those who praise the righteous: "What particular good thing has the man done?" If we can remember no particular thing, it is enough that we are sure of the general impression. The particular thing may take a various interpretation; it may or it may not be virtuous, as we interpret its motive: but the general impression is not so open to error. When many — looking at the life of a man from their different points of view, from their personal prejudices, and their varying opinions — agree that this life is Christian, we may accept their testimony.

And this is strengthened by the feeling which the personal friends of a man have; those who know him intimately; those who have walked with him in company, have counselled and rejoiced and sorrowed with him. When this close knowledge of the few confirms the sentiment of the many; when those who have seen the life of the inner circle find the same spirit which has appeared in things more external; when the children and the kindred and the companions have a full amen to all the praise that the general voice is ready to bring; when those who have been near in sickness and in trouble, and have observed the bearing of the man in his critical seasons, have nothing to abate from the common judgment, — then, surely, the conclusion may be taken as just. The partiality of friends, no doubt, may judge character too favorably, — may over-estimate some qualities of soul, and may over-

look some defects. We cannot trust all that friends say of one that they love: but when the nearest friends are glad that they have so little to cover up or hide, so little to excuse, so little that they would have other than it is; when they would tell all that they know, and have every variety of act written out, that it may be seen, judged, accepted, and admired,—then the witness, even of loving friends, becomes the most satisfactory of tributes to the fact of Christian manliness.

And there is still another witness to the character of a Christian man, in the discovery of his private thoughts and his self-communion. His private journals testify to the kind of feeling and the kind of principle which a man has. A journal, indeed, is not always trustworthy; and a hypocrite may set down there words which are not true to his real thought. Yet there is great revelation of the inmost heart in the words which we read in some note-book which has always been kept secret, and has never been intended for other eyes than those of the writer. Sometimes, after a friend has died, this source opens to us a wealth of religious experience which we had hardly suspected; shows us how dear to his soul were noble and beautiful and Christian thoughts, how lofty were his aims, how quick his moral sense, how true his soul to all that was righteous, humane, generous, and enlightened. However skilful one may be in feigning, it will be impossible to keep out the inmost soul from the daily record of work and feeling. If there is malice, it will show itself there; if there is ambition, it will find some expression there; if there is love in the heart, it will come out on those pages, and will show itself by unquestionable signs. There is no witness so strong *for* a man, as there is no witness often so strong *against* him, as his confession. The best biographies, as we see in these days by so many instances,

are not what one man writes of another whom he could not fully know, but what a man writes of himself, — in his recollections of years gone by; or, better still, in the gathering of the letters and the messages he has sent to friends. The letters of a man are his record of life. In them we expect to find his soul; and when these breathe one tone; when all that we can recover of the written remains of the departed is in one strain, uniform in sympathy with what is just and good and pure and holy, in abhorrence of all that is base and deceitful and wicked; when the letters of business, the letters of friendship, and the words consigned in the secrecy of a journal to the single society of the soul which has placed them there, all agree in their purpose and thought, and all are words in harmony with the words of Christ, — then we may say beyond a doubt, that he who recorded them was a Christian man.

This account of what a Christian man ought to be is not an ideal sketch, but has been drawn in large measure from what many of us have seen and known in the life of one of our number whom we shall see no more on earth. In the sense of loss which we feel, which all in this church must feel, it is some relief to be able to instance this Christian man as an evidence of the fruit of our liberal faith; to know that exclusiveness must relax its vigor, and admit of this righteous man, that he was "deeply religious," and that his good example is fit to be followed. Those of us who knew him well will not blame the most ardent words which tell of his modest earnestness and his unswerving fidelity. Especially is it proper that this church, in which his wisdom and zeal were so enlisted, for which he labored so well, and where, hardly less than in his own home, was his dear and chosen abode, — that the brethren of this church, of which he was from youth up

so consistent a member, and in which he held such various and responsible office, should wait before his opened grave to speak their sense of his worth. It is not enough to say that he was a pillar of this church. He was more than that, in the image which the phrase naturally brings to us. There are pillars in the church which are set for ornament more than for strength, or which sustain only that which is high and imposing in the visible structure,—great pillars which stand like sentinels as you enter the door, or which hold on their tall shafts the springing and fretted roof. But once I saw, in a foreign church, down beneath the floor, a low column, simple in its moulding, and out of sight for those who came to wonder, yet bearing up from its central place the whole structure above. The columns that made more show rested upon this humble column. Is not this an emblem of the place and influence, for so many years, of him whose place in this sanctuary will henceforth be vacant; of that influence so quiet, so unobtrusive, yet so real, so strong, so pervading, which all acknowledged, and which all rejoiced in?

The Church cannot well afford to lose such members. Yet, in the order of God, it is appointed that they shall pass on with the rest. The work of the best men here is a limited work, conditioned by the accidents of health and body, and brought to its end by the inevitable course of time. It becomes those who lament such losses to repair them, as far as they may, by perpetuating in their own lives and work all that was best in the life that is lost. Let our praise of the dead arouse the souls of the living. Let the deep lament become the motive of newer devotion. Let us all feel, as we confess the worth of a servant of Christ, that Christ needs us as his servants, and that the work which we honor our hands must continue. The best tribute which we can pay to a friend departed is to care

for the things for which he cared, to save from harm the cause which he protected, and to fulfil in wider reach and more various ways his cherished hope. And if we can still imagine, that he whose spirit has been transferred from these courts below to the seats above has a prayer remaining, will it not be prayer for the peace and prosperity, for the growth and the sanctification, of this our household of faith?

UNIVERSAL SALVATION NO NEGATION.

[The following letter of friendly criticism on a former paper we recommend to our readers' most careful attention.

Essentially, we agree with the positions of the writer. We hesitated long over the sentence which he has so thoroughly analyzed; but finally left it, because no theology had yet shown, in our opinion, the very thing which our friend has attempted to prove in this article; viz., that there is no antinomy, or conflict, between the statements of Universalism and the assertion of freedom as the essence of human being.]

MY DEAR DR. CLARKE, — In your fine "clearing" of the field of "positive doctrines," I think you have left at least one ugly negative "stump," when you say, that "as men will always contrive, as men, to be free, they will be free always to resist God's love in the other world as in this: therefore Universalism, if it denies that some souls may for ever resist God's love, passes from a positive to a negative statement, from a sight to an inference, from what it knows to what it thinks."

The first half of your assertion virtually *denies* the power of God as a Father to bring every son to perfect obedience. The inference as to the Universalist position is in fact merely critical, a negative opinion. I know but little of the Universalists; so I will not make myself their

defender. I will take the idea apart from those who profess it. The doctrine which you deny is the first among my positive beliefs. I believe that the being of God, his power of every kind, — moral, spiritual, &c., — is a law to the being of man, a law of immortality and of eternal life; so that a man can no more be at will for ever dead in sin than he can at will cease to exist. It is by this law of the life which God is, in man, that he is not really and utterly dead in depravity, though he sin both much and long. It is by this law of the gift of God, "who giveth unto every one of us grace according to the measure of the gift of Christ," "of whom the whole family in heaven and earth is named," that we all are in decree, and are going on to be in fact, such as Christ, the chiefest instance of man, either actually was, or manifestly promised to be, or at least gave the world hope of being. It is by this law of the presence of God with man, in demonstration of the spirit and of power, that there is life and light for every man that cometh into the world, inspiration for holy men, and truth for true seekers, whether old or new; and most for those who are most complete in obedience and in the wisdom of searching out the things of God.

You see that my chief positive confronts your assertion. Which is the genuine positive? One is a negative in disguise, a stump of some old error. Which is the stump, my assertion or yours? You define a positive, "a substantial affirmation, born of actual faithful insight." Is there any substance in the assertion, that God is such a Father, in power and in love, that he will, *in good time*, train every one of his moral and spiritual offspring to perfect obedience? Does your assertion, that a creature may for ever resist the omnipotent Spirit whose name is Love, compare with mine in true substance? This raises a question as to what is true substance in this matter. My

answer is, that which is true to the highest idea of God. Your assertion is false to this idea. It is with man in view, and assuming a low idea of man, that you make your assertion, denying in fact the supremacy of the life of God in man.

Another test of substance in doctrine is, that it is true to the best idea of good, most welcome to the pure and loving heart. Your assertion throws a fearful shadow back upon the human race. If but a few may resist the love of God, what one of us can feel that our "lost" may not be of that few whom God will not succeed in saving? Is there any question that the true substance is not in your assertion?

You give your assertion the form of an affirmation: I give my assertion the form of an affirmation. Which must be stripped of its disguise, and convicted of being a negation? My rule is, to be positive about God, his power and goodness; and positive about man in so far as the theistic positives seem to warrant or require this. I am positive as to the adequacy of God to take saving care of his offspring: therefore I am positive as to the salvation of every soul. Your assertion is positive about man, and about the worst that can be said of man; and your positive is in direct contradiction of the grand positives of faith, — those which tell us what God is with us. Is it not plain, that it is a theistic negative, a denial of God to the extent in which it asserts human power to resist God?

As to "actual faithful insight," perhaps I ought not to speak. I will say but a word. What insight, or inference from an insight, have you on which to base the assertion, that men will be always free to resist God's love? I can hardly suppose that you mean simply that men will be free in some sense, though not able, to resist God's love; for you ground on your assertion a denial of

the belief, that none can be finally lost. I doubt if you have any insight which warrants the assertion, that even an out-and-out big devil will be free to go on in sin for ever. On the other hand, does not your intuition of the fatherhood of God, of the being of God in which we have our being, of the law which God's good might is to the inner man, not only warrant but compel the belief, that by reason of the sovereignty of the Spirit, the Providence, the Truth eternal, which God is, there can be no such thing as ignorance, sin, and woe, beyond the good time which it pleases the Creator to take in bringing the creature home to glory?

I do not assume that intuitions are always pure and true, however vigorous and comforting; and I think the statement of intuitions is often untrue to insight itself. So I do not care to make much of the fact, that my intuition of *God savingly present with all souls* has been my one hold upon the world which we know by faith, ever since I fairly comprehended what a thing it is for man to have no other chance than that given him by Calvinism. I lost the help of faith in the Church, for it excommunicated me for heresy; of faith in the Bible, for I had learned to put a Calvinistic sense upon its statements; and of faith in Christ, for he had been made to seem the severe and awful divider and curser of men: and for a good while I had just this, — that God would save, at the last, all, or at least all but me, until I began to see Christ and the Bible in the light of my intuition of the adequacy of God; to read the one, and to look upon the other, without the old veil between them and me; and to have peaceful trust even that the sense of personal ill desert would be swallowed up for ever in the blessed sense of the love of God. So it is with me a matter of serious, positive faith, that God will give to all souls eternal life; not offer to give it, but give it.

It strikes me strangely that any one should assume that God's gift of eternal life can be declined. I should as soon think of saying that I was free to decline being created. Am I wrong in saying, that the intuition of God, fairly supreme in the mind, as it ought to be, would render such absurd assumptions impossible?

Once more: you say that Universalism passes from a positive to a negative statement in the doctrine, that none will be lost. I have tried to show that the real negation is on your side; and now you must allow me to use your logic for a moment, and say that you pass from a positive to a negative statement in this "critical" denial of the Universalist position. But what is this logic good for? All that you say about positive and negative seems to me to amount to nothing; for this simple reason, that positive and negative are usually only different ways of turning an assertion. If you mean that we should not deny the grand positive realities, well and good. Let us not deny the grandest positive reality, the adequacy of God's love to compel all to come in. But you argue, in part, as if a negation must be a mere opinion, and no matter of positive faith. You so argue about the Universalist denial of your denial; although their denial is virtually a belief in God's power, and yours a doubt of God's power, over man. You make the negative form of their belief tell against them, and the affirmative form of your doubt tell for you. That seems to me bad logic as to both matter and form. Is the stump up?

Allow me to add a few words in regard to the general deficiency of Liberal theology. Power is the idea which actually impresses the minds both of those who think and of those who fear. Those who fear see law clothed with power to execute justice; and they can be reached and helped only by a theology which rigorously establishes

the blessed certainty, that the power of God can and must redeem; that inexorable justice, armed with omnipotence, is the sinner's hope as well as his terror.

Those whom thought has raised above fear see law clothed with power to maintain the order of the universe; and their faith will be given to no theology which fails to maintain that God is a law of absolute order to his moral universe. The Liberal theologians, if there are any Liberals who will consent to pass for theologians, do not seem to have a positive doctrine of God's absolute saving rule of all souls. They are not yet out of the path of denial, though using affirmations in their denial: I mean, they still say that God is willing to forgive, in contradiction of Calvinism, instead of saying that God's government, the compulsion of his law, the stress of his omnipotence, make obedience and blessedness the destiny of man, the fulfilment of order in the universe. There is a fine grove of stout, graceful suckers about the old stump; but the positive doctrines of God's positive dealing with man have not yet replaced the grand old theology whose shadow all but our select number of Liberals still sit under. You have cut down the tree, and have got a garden of all the humanities where it stood; but no tree yet of the knowledge of God's law, which is the tree of life to the common believing mind. You bring in Universalism and Theodore Parker; and even then you lack the grand positive teaching, without which you will never comfort the terror and and guide the thought of minds escaping from Orthodoxy.

Don't, I beg of you, say another word about the sin of negatives; but, by all means, give a double edge to your assertion of the power of God's love, the might of the Spirit's grace. All the great assertions have this double edge; and the negative is more needed for the mass whom fear binds than the positive is. "I will give

five dollars any time to hear a good man pitch into hell-fire." This was both said and done by a laboring man in a town in Connecticut, whose head was clear about God's love, but whose name was branded by a decree of excommunication for heresy, whose life was harassed by the charge of infidelity in a community wholly Orthodox, and whose sensibilities could not but feel the old shadow of fear under such a pressure of circumstances. Vigorous denial, based on solid positives, must be resorted to in preaching to the masses who need deliverance.

The Unitarians do not seem conscious of the fact, that the whole evangelical world is ready for whatever reapers will enter in; nor do they seem able to comprehend the fact, that the thousands and tens of thousands who have ripened for a new faith in the old communions must be *cut* from their traditional roots, or the harvest lost, so far as the harvests of progress can be lost. A positive teaching of the power of God in the spirit, the truth, and the providence of the world, must be thrust in.

"Let it go back into the ground, sow itself for another harvest, if it won't come of itself into our big barns, when we have set the doors wide open, and gone fast asleep under the trees, so they can get in without being abashed by observation." This is what seems the common feeling of our Liberals. They are so afraid of controversy, of any thing that has a cutting edge, — above all, of the rough edge of the sickle, — and so lost in the most lovely and adorable courtesy, that I very much fear they have nothing to do but ripen for heaven. If the Lord would but take them, and let the deck be cleared for action! If we only *could* get out of port to where there are breezes and awful gales, and could have fight enough to bring the heat of enthusiasm into these mild keepers-quiet of the big guns!

When I was in the Orthodox camp, I heard of Theodore

Parker when he attacked the conduct of the great revival; but I never heard of the Unitarians, except when Dr. Bellows gave notice of your funeral, and you got excited over a resolution of sympathy with Mr. Parker. The Orthodox note the signs that you are dying, and intend to assist at the burial in the character of submissive mourners. They resent as a violation of your good faith any sign that you mean to live. If you seriously make an effort to deliver souls from the bondage of their creed, you will be taunted with violating the implicit and explicit promise of your whole attitude. I think you need the advice which Xenophon gave to the ten thousand: "If you wish to live, you must strive to conquer." But I have said too much already. Do not think that I lack faith in the progress of our cause. I should not criticise if I doubted. I believe that a Liberal faith rises even now from the flowers which hide the grave of the Unitarian *ism*, and that somehow there will be sound philosophy and sound theology, and that the sickle will be thrust in, and all the garners filled. Glad that you show no sign of being dead-ripe,

I am yours cordially,

A BROTHER.

HOME-LETTERS TO THE SOLDIERS.

BY C. J. BOWEN, CHAPLAIN U.S.A.

A LETTER from home is the best and most welcome gift that you can send to your absent soldier. The sight of a familiar handwriting and postmark gives an expression of joy to the countenance, and a tone to the voice, of the sick and wounded and dying man, that nothing else can. No one can expect or hope to come so near a man as his

own kindred; and the greatest privilege that he has in his absence and loneliness and privations is the correspondence which he enjoys with his family and friends.

Major Sidney Willard, of the Thirty-fifth Massachusetts Regiment, expressed the feeling of every officer and private in the army, when he said, "Letters from home, telling of home-matters, are indescribably welcome, and are the only real pleasure I have. When I get a goodly stock of letters, I feel that I am still fast in home-affections and remembrance." So said a very sick young man to me, when I asked him what I could do for him, "If you want to make me happy, bring me a letter from home."

It has been my privilege to read a great many letters from home to the men; and I have read such a variety, — so many good ones, and so many bad ones, so many that brought happiness and encouragement, and so many that caused depression and despondency, — that I want to say something very plainly and honestly, in behalf of the soldiers, to all letter-writers at home who may see this.

It occurs sometimes, though very rarely, that men cannot read or write; and I have thus been made their confidant, and have entered into their secrets, and have read and written their letters for them; and, while it has oftentimes been a very pleasant duty, it has sometimes been a very painful one. In simple pity for the listener, I have sometimes passed over sentences and expressions that could only harrass and worry him, and have thus saved him from a part of his trial.

These are, however, the exceptions among the hundreds of letters submitted to me; but the people at home need to be reminded how much influence they may have for good or for evil over their absent ones, and with what care and thoughtfulness they should write letters.

Let me, then, tell you, friends at home, what kind of letters we *do not want you* to write to your husbands, sons, and brothers; for we speak that which we know and have seen, when we say that silence is far better than some of the letters that you send.

Do not write *discouraging* letters. The life of a soldier at best, with its sacrifices and separations and temptations, has enough of trials and hardships without those which are sometimes added from home. When you tell him, as you sometimes do, that he has made a great mistake in enlisting in the army, and the sooner he gets out of it the better; that he was foolish to leave his work and his family, and go out, for such poor pay, to fight and suffer for his country; that he is much more wanted at home, and that every thing is going wrong in his absence, — in filling his mind with these and a hundred other discouraging and disheartening things, you do him no good; you do not mend the matter; for it is too late. He has honestly and seriously committed himself to what he believed to be a work of *duty* and of *necessity;* and, so long as he can perform his duty as a soldier, there is no honorable escape for him. He has pledged himself to his country for the time. He has taken a solemn oath of obedience and fidelity as a soldier of the Union. He has counted the cost, and accepted the sacrifice and burden. He knew what he was doing, and *why* he was going; and for the great end of maintaining the union of these States, and of perpetuating this blessed Government over the whole land, that he might have a peaceful and free home, and a heritage for his children and his children's children, he was willing to forsake father and mother, and wife and children, and home and happiness, and give his life, if needs be. That is *his* sacrifice; and greater no man can make. You have yours, and it is a severe one; and every loyal heart in the land

sympathizes with you, and will help you bear your burdens. And, while you suffer, remember what it is for; and, oh! beware how you do any thing or say any thing to chill and destroy that high sense of honor and duty and patriotism which fills the heart of him who gives all, and braves all, for the sacred cause of country and liberty and peace. Remember that this is what our noble mother requires of her children; and, in your patient and uncomplaining endurance and fidelity at home, *you do your part*, while the men do theirs in the field and in the fight.

Do not write *disloyal* and *treasonable* letters. "Does any one write such letters?" you ask. Yes: a great many do, if the truth be told. I have read letters to men in our Union Army that have made me blush for their authors. The mean and treasonable spirit of copperheadism has often expressed itself in letters from home; and our soldiers have often to encounter and overcome enemies in the rear, who have tried to turn them from their honorable course, and enlist them in the ranks of false peace-makers and traitors. Many a man finds his worst foes to be they of his own household and kindred; and he has had to contend against the sharp weapons of ridicule and contempt, hurled at him by those who stay at home to find fault.

"I deeply regret that you have ever had any thing to do with this wicked war," wrote a wife in New England to her husband in a hospital, who was all aglow with enthusiasm and desire to do his duty, and who was only waiting for his wound to heal to go back to his post of danger.

"Let the young men without wives and children fight the battles," wrote another to her husband; "but you, and men like you, should come home."

"What then would become of my *principles*?" replied

he. "No: this is a cause that I have advocated with my voice and my vote, and I am now willing to give my life for it." And he did give his life manfully, heroically; for he died from the effects of his wounds at Antietam: and he has left behind him an honorable and costly inheritance for his children; and they will come to regard it as such, when the roll of their country's perished heroes is made up in future years, and their father's name is found on it.

Do not write *dismal* and *doleful* letters. When such a mood is upon you, desist from letter-writing until it passes away, and spare your friends those evil tidings and dark pictures of home-life. Do not tell every little mishap and annoyance that has passed, and been forgotten long before the letter reaches its destination.

Do you say, in self-defence, that out of the abundance of the heart the mouth speaketh; and that what most concerns and troubles you must be written; and that it is better for those who love you to know every thing, even the worst? Under more favorable circumstances, it may be so; but I wish you could see the effect that such letters have upon your sick and suffering ones, and hear them say, "Oh! I wish they would keep such things to themselves, now that I can't help them; and they only worry and vex me. I know that they have hardships, and I think of them often with pain and sorrow: but here I am, weak and helpless, and I want to be cheered more than any thing; and if they would only keep back the bad news, and write cheerfully, I should get well a great deal sooner."

This is what they say, and this is how they feel; and while they would not shrink from helping you bear your burdens, if they could, they beg you to consider their circumstances, and to remember, that, as you love them, you will spare them all unnecessary vexation, and make up

your mind to bear your own burden. When a man is well, it is his part to know all and to share all; but it is far different when he is sick. He cannot bear mental trials safely. He is unfitted for excitements and annoyances. They may be fatal to him. They surely can do him no good. Then do not inflict them upon him.

Do not write letters of *bad advice*, counselling disobedience and deception. You find the temptation to do this when a falsehood may be successful in obtaining a furlough, or in securing a discharge from service.

"Tell the surgeon that your wife is very sick, or that your child is dying, and he will let you come home," is the false pretence sometimes used.

"Make out a strong case, and you will carry your point," writes another.

"Some of the men of your regiment have been discharged, and are at home. They never looked better, and are as tough as lions. Why can't you do the same?"

One of the men had a letter from home, urging him to "run a dagger into the breast of the surgeon, if he attempted to straighten his leg," as he proposed to do. The testimony of sundry physicians in the town was given *against* the operation. Neighbor A said this, and Neighbor B said that; and the conclusion of persons hundreds of miles away, who knew nothing of the merits of the case, was, *that it must not be done*. A crooked leg was decided to be better than to run the risk of the operation. Some one remembered, that, in the war of 1812, a man died from the wild attempt; and, of course, this man would die. As if the surgeon in charge of a hospital were to be influenced and dictated to by friends at a distance about the propriety and wisdom of a surgical case!

Good people at home, depend upon it our army-hospitals are not conducted by ignorant, heartless, and unconscientious men, who are making experiments upon your friends

for the sake of curiosity or science: but many of them have come from your own cities and states, where they enjoyed your confidence and patronage; and they give the same care and skill to their professional duties as they did at home. They know better than you can what is best for their patients. They will do what is best for them. Even your *family physician*, wise and skilful and excellent as he may be, cannot be a fair judge of any particular case at this distance. Of course, a patient in a hospital is not as well off, in many respects, as he would be at home, with all its comforts and luxuries and attentions. A room filled with sick men, strangers and foreigners it may be, cannot be so comfortable or agreeable as one's own quiet chamber, surrounded by the familiar things and persons of home; though the introduction of cultivated and refined women into our hospitals is imparting to them many of the graces and charms of home. They elevate the character of the place and the conduct of the men. They introduce many of the pleasant customs and diversions of domestic life, and give an air of comfort and refinement to otherwise barren and unattractive wards. Now-a-days, books and pictures and music are found in all of our best hospitals; and some men find privileges here which they miss at home.

Be prompt and faithful in your letter-writing. Let nothing interfere to prevent it. Do not disappoint your absent soldier by your delay or neglect; for it is a bitter disappointment to him. And, when he receives his letter, let it be *worth* receiving and reading. It will be, if it is full of *encouragement* and good cheer; if it is loving and loyal and self-sacrificing; if it is bright and entertaining; if it has good counsel and good news; if it tells of affectionate remembrance, and a religious faith and trust. Such letters will do good, and be ever welcome.

THEODORE PARKER'S LIFE.

"Life and Correspondence of Theodore Parker. By JOHN WEISS. In two volumes."

WE owe an apology to our readers for not previously noticing these volumes; but we owe none to the publishers, since they sent us no copy of the work. But usually we do not object to this, as it leaves us a little more free to say just what we think of a book. The editor who is most determined to be conscientious in his judgments is slightly biassed in favor of the works of that publisher who sends him all his books. *Panem tuum ede: liber eris.*

The life of Parker is a book which has been long waited for and much desired. Its arrival has, on the whole, disappointed the public and the critics. The objections made to it are these:—

1. It is too large and expensive; thus depriving many of Mr. Parker's best friends of the opportunity of reading it. It might have been abridged by a more judicious system of selection and arrangement.

2. Much that was in the English edition has been cut out of the American edition, apparently according to a system of favoritism. Satirical remarks in Mr. Parker's letters, aimed at Horace Greeley and others, printed by Mr. Weiss in the English edition, are omitted by the American editor.

3. The order and method of the book are confused. In a biography, it is usual to follow the method of time, and not of subjects. Here the two are blended, but in such a way that we find ourselves going forward and backward; now near the end of Mr. Parker's life, and then suddenly carried to the middle of it. This involves repetition.

4. Large omissions are noticed in the book; viz., of the correspondence and relation of Mr. Parker with some of his best friends, who, for reasons satisfactory to themselves, did not choose to furnish their material to the present publisher and editor.

5. Mr. Weiss has been blamed, and, we think, justly, for giving his own personal feelings and opinions, in regard to gentlemen and events near by, too much prominence. The public who read this biography, for example, do not care to know that Mr. Weiss entertains sentiments of contempt for young ministers who are trying to find an opportunity of usefulness in their chosen profession. When Mr. Parker, in the heat of a fierce battle and in the freedom of private correspondence, says some sharp thing, we feel that it is natural, and quite excusable; but when his biographer, in cold blood, fortifies or aggravates it, it appears unnecessary.

6. Mr. Weiss has also been found fault with for his style, said to be a little too "curled and finical" for such an upright, downright thinker and writer as Theodore Parker. Perhaps so; but each man must do the best he can in his own way. Style is sincerity of speech. Let one be sincere; that is all.

But, after all such criticisms and such abatements, these two volumes will always remain a grand record of a noble and beautiful life. Parker's own letters are enough to make any book interesting. Then the picture of *work* which is here set before us is a most useful example and inspiration. The best use of a biography is to show how much man can do by showing how much man has done. Every such heroic life reminds us that we can make our own lives sublime. Every book, full as this is of pictures of devoted industry directed to highest ends, shames us out of our idleness and folly. We see here a man who

put his whole soul into every thing; a student, like those of the Renaissance, learning all languages, reading all literatures; a thinker, penetrating all depths of obscure problems; a hero, fighting the battles of his age side by side with the great champions of Right and Truth; a minister of God, as reverent, devout, tender, affectionate as he was brave and bold. Certainly we have reason to thank editor and publisher for such a biography.

BOOKS RECEIVED

Since our last Notice.

The Phonic Primer and Reader: a Rational Method of teaching Reading by the Sounds of the Letters, without altering the Orthography. Designed chiefly for the use of night-schools where adults are taught, and for the myriads of freed men and women of the South, whose first rush from the prison-house of slavery is to the gates of the temple of knowledge. By Rev. J. C. ZACHOS, for sixteen months a missionary to the colored people of Paris Island, Port Royal, S.C.

Miscegenation: the Theory of the Blending of the Races, applied to the American White Man and Negro.

The Nineteenth-Anniversary Sermon and Report preached in the Church of the Advent, Boston, Mass., by Rev. JAMES A. BOLLES, D.D., Rector.

Consciousness as revealing the Existence of God, Man, and Nature. Boston: A. Williams & Co.

The Unspotted Life: a Discourse in Memory of Rev. Thomas Starr King, preached in the West Church, March 6, 1864, by C. A. BARTOL. Boston: Walker, Wise, & Co.

Sunshine: a new Name for a popular Lecture on Health. By Mrs. DALL. Boston: Walker, Wise, & Co.

Report of Commissioners on Insanity. Senate Document, No. 72, Commonwealth of Massachusetts.

Journal of the Discovery of the Source of the Nile. By JOHN MANNING SPEKE. William Blackwood & Sons, Edinburgh and London.

We notice the large volume on the discovery of the source of the Nile, simply in order to express the hope that no American publisher will think it necessary to reprint it. The six hundred and fifty pages might easily be compressed into fifty. Capt. Speke's discovery amounts to this: That he entered Africa from the east, on the coast of Zanzibar; that he went around the western side of Lake Nyanza, encountering great difficulties from the rapacity of the tribes through which he passed; that he discovered that this lake had an outlet on the north, through which it emptied itself, probably, into the White Nile. This outlet is almost under the Equator. From here he went, mostly overland, to Gondokoro, latitude five degrees north; and from thence, down the Nile, to Alexandria. But whether this outlet, discovered by Capt. Speke, is the main river or not, remains yet to be seen. Capt. Speke has displayed great energy and courage in this expedition, and has added to our knowledge of Africa, especially of the whole western coast of the great lake, Victoria Nyanza: but its eastern and part of its northern shore remains to be explored; also the connection between this lake and Lake Tanganyika, and the rivers which may empty into the Nile between Lake Victoria and Gondokoro.

The little pamphlet called "Miscegenation," on the theory of blending of the races, takes the ground, that the mixed races are naturally superior to the pure races.

Dr. Bodichon, a French physician, and man of science, who resided many years in Algeria, wrote a book on the races of men some years ago, in which he took the same general ground. In that work he contended that mixed races were the best; and that America, because built up in this way, would contain at last the highest type of man.

We have read with interest Dr. Bolles's sermon concerning the Church of the Advent, in Boston, which has lately gone into a new building in Bowdoin Street. Naturally, the sermon glorifies the particular body of which it speaks. It speaks of the free sittings as something quite unusual and extraordinary nineteen years ago, when the Church of the Advent was commenced.

It may have been extraordinary in the Episcopal Church; but other churches in the city, at that time, had free seats also. The Church of the Disciples, for example, which was commenced

four years earlier, has always had open pews and free seats, and has been supported always by voluntary contributions.

Dr. Bolles says, "Let the people once understand the whole subject of offerings, — that one-tenth of their income at least *belongs* to God, and should be returned to him in free-will offerings," &c. If this tenth "belongs" to God, we do not see how it can be called a gift or an offering proceeding from love, as Dr. Bolles proceeds to argue. Moreover, we have supposed that not one-tenth alone, but that all that we have, belongs to God. The plan for which he contends may be a very good one; but he never will be able to convince his hearers that it is a positive law of God, that they should bring a tenth of their income to church, and put it into a box there.

Dr. Bolles surprises us by speaking of the building where they worship as having been "procured for the temporary residence of the Deity"! He might, we think, have taken a lesson from Solomon, who, in his prayer at the dedication of the Temple, said, "Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house which I have builded!"

Dr. Bolles expresses great grief that the people of his society should be so slow in erecting a new building. He says that no domestic trial or personal affliction could possibly have produced such an overwhelming sorrow as the loss of the new church he was hoping to have built. He does not know whether he ought to be resigned to it; and he thinks that he has an example for his feelings in the zeal of Christ against those who profaned the temple by buying and selling in it. He says this was almost the only thing to which Christ would not submit. But we would remind our good friend, that the thing to which Jesus would least submit was the hypocrisy of the scribes and Pharisees, who laid more stress on outward ceremony and ritual than on inward purity and domestic goodness, and who dedicated to the temple-service, calling it "a gift," those means which they ought to have used for the support of their father and mother.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 14, 1864. — Present, Messrs. Stebbins, Kidder, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Ware, Sawyer, and Fox.

The Committee on New-England Correspondence reported in favor of granting to the society in Brooklyn,

Conn., in response to an application for aid received from them, the sum of $100; which report was adopted.

The Committee on Western Correspondence presented a letter from Rev. William H. Fish of Vernon, N.Y.; in which he asked, whether, should a conference be held at that place, the Board would send delegates to take part in it. The Committee were requested to reply, that it was the intention of the Board to send a delegate to the Western Conference, at Meadville; and that he would stop at Vernon, either on his way out or back, to be present at a conference there, should one be held at that time.

The Committee on Publications reported that the Army Fund was entirely exhausted, while the demand for the army publications continued unabated; also that the paper on which the tracts were printed, being of a size not now in the market, had to be made to order, and it therefore became very desirable to order it in advance, and thus have paper ready when tracts were needed. The Committee were then authorized to engage paper for a hundred thousand copies of the tracts of the "Army Series," and have them printed as they should be wanted.

This Committee also reported, that, to meet an immediate and urgent demand, they had issued, since the last meeting, an edition of five thousand copies of the "Soldier's Companion;" which action the Board voted to approve.

Mr. Brigham stated that he had been requested to ask the Association to aid in circulating a temperance tract recently published, entitled "An Enemy in the Camp;" and the subject was referred, with full powers, to the Committee on Publications.

The Army-Mission Committee made a report concerning Mr. William M. Mellen's recent visit to the army as agent of the Association; and stated, that, as he had accomplished

so excellent a work, they had determined to send him out again on a similar mission.

The Committee on the Supply of Pulpits stated, that in consequence of the illness of their chairman, and the very pressing engagements of another member, they were not yet able to report on the subject referred to them; but should, without doubt, be ready to do so at the next meeting.

Mr. Hinckley presented a communication from the Committee on Ministerial Work of the Ministerial Union, soliciting "a conference with the Executive Committee, or any representative of it;" which was referred to the Committee on the Supply of Pulpits.

The arrangements for the next Annual Meeting of the Association were referred to a Committee, consisting of the President, Dr. Newell, and Mr. Kidder.

After remarks from several members of the Board in reference to the death of Rev. Thomas Starr King, it was unanimously voted to send to the society in San Francisco a letter of Christian sympathy, in view of the death of their pastor; and Messrs. Hedge, Clarke, and Sawyer were appointed a Committee to carry the vote into effect.

The Board then adjourned to Monday, April 11.

INTELLIGENCE.

Rev. JOSHUA YOUNG has accepted the call from the Third Parish, Hingham, Mass.

Rev. GEORGE W. BARTLETT has received an appointment as chaplain of the First Regiment Maine Cavalry.

Rev. ELI FAY has accepted the call from the society in Woburn, Mass.

Rev. FISKE BARRETT has received a call from the society in Dighton, Mass.

Rev. HENRY F. HARRINGTON has resigned the charge of the Lee-street Society, Cambridgeport, Mass.

Rev. CALVIN S. LOCKE has resigned the charge of the society in West Dedham, Mass.

Rev. WILLIAM G. NOWELL has accepted a call from the society in Rockford, Ill.

Rev. CHARLES B. WEBSTER has been appointed chaplain of the Eighteenth Corps d'Afrique, stationed at Port Hudson, La.

Rev. AUGUSTUS M. HASKELL has resigned the chaplaincy of the Fortieth Massachusetts Regiment.

Rev. CALEB DAVIS BRADLEE has accepted an invitation to become the pastor of a new Unitarian Church just formed in Boston, at the South End, to be called the Church of the Redeemer.

Rev. HENRY W. BELLOWS, D.D., of New York, has received from his society a leave of absence for six months, in order that he may visit California to present the claims of the Sanitary Commission, of which he is the President, and to supply the pulpit of the San Francisco Society. Rev. Henry C. Badger will accompany Dr. Bellows, to assist him in his work.

Rev. HORATIO STEBBINS has resigned the charge of the First Unitarian Society, Portland, Me.; and will supply the pulpit of All-Souls' Church, New York, during the absence of Dr. Bellows; on whose return, Mr. Stebbins is expected to go to San Francisco to occupy the place made vacant by the death of Mr. King.

ACKNOWLEDGMENTS.

1864.			
Feb. 26.	From	Society in Brighton, as a donation	$57.00
" "	"	Rev. Dr. Bellows's Society, New York, for Monthly Journals	69.00
" "	"	Society in Dover, N.H., for Monthly Journals .	12.00
" 29.	"	Society in Marietta, O., as a donation	2.35
Mar. 1.	"	Society in Deerfield, as a donation, additional .	1.00

Mar.	1.	From Mrs. Joshua Fisher, Miss Sally Gay, Miss Maria Pettee, and Mrs. Nathaniel Shattuck, to make themselves annual members		$4.00
"	"	"	Society in Shirley, for Monthly Journals . . .		5.00
"	"	"	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals, additional		1.00
"	2.	"	Rev. Dr. Newell's Society, Cambridge, as a donation		150.00
"	"	"	Society in Fitchburg, as a donation, additional,		1.00
"	"	"	Society in Calais, Me., as a donation . .	$9.00	
			For Monthly Journals	9.00	
					18.00
"	4.	"	Thomas Brown, for India Mission		5.00
"	"	"	Barton-square Society, Salem, for Monthly Journals, additional		1.00
"	7.	"	Rev. William A. Fuller, to make himself an annual member		1.00
"	8.	"	Society in Belmont, as a donation		22.45
"	"	"	Society in Leicester, for Monthly Journals . .		9.00
"	"	"	Society in West Newton, for Monthly Journals, additional		1.00
"	9.	"	Society in Haverhill, as a donation		12.00
"	"	"	Society in Newburyport, as a donation,	$38.25	
			For Monthly Journals	20.00	
					58.25
"	10.	"	Mount-Pleasant Society, Roxbury, for Monthly Journals		23.00
"	11.	"	Rev. William Brown, to make himself an annual member		1.00
"	"	"	Society in Sherborn, for Monthly Journals . .		12.00
"	12.	"	Society in Watertown, as a donation		49.60
"	"	"	Society in Marlborough, for Monthly Journals, additional		1.00
"	14.	"	Rev. W. B. Smith and Rev. C. W. Buck, to make themselves annual members . . .		2.00
"	16.	"	Society in Syracuse, N.Y., for Monthly Journals		20.00
"	"	"	Society in Plymouth, as a donation		50.00
"	17.	"	King's-Chapel Society, Boston, for publishing army tracts		345.00
"	"	"	Rev. H. W. Foote, to make himself an annual member		1.00
"	18.	"	Society in Eastport, Me., for publishing army tracts		30.00
"	"	"	Rev. H. L. Myrick, to make himself an annual member		1.00
"	23.	"	Rev. Henry Westcott, to make himself an annual member		1.00
"	24.	"	Rev. Dr. Osgood's Society, New York, as a donation.	$103.00	
			For Monthly Journals	100 00	
					203.00
"	"	"	Society in Medford, for Monthly Journals, additional		12.00
"	"	"	Society in Dublin, N.H., to make Dexter Mason, Rufus Piper, Thaddeus Morse, Daniel Fisher, and Mrs. Lucy Greenwood, annual members		5.50

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UNION OF CHURCHES.

[An Essay read to the Ministerial Union, by JAMES FREEMAN CLARKE. Printed by request.]

THE four ways in which churches may be united are these: —

1. There may be a union through *worship;* and the method of this union is a LITURGY.

2. There may be a union through *belief;* and the method of this is a CREED.

3. There may be a union through feeling; and the method here is a revival, prayer-meetings, &c.

4. There may be a union through *work;* and the method remains to be discovered.

The first three methods of union have all been tried, and have all been found defective.

The *Roman-Catholic* Church tried the first, and the *Church of England* has tried it too. It is true that the creed has also entered into both unions, but in a very subordinate and secondary way. The Roman Church might not have persecuted heretics if they had not been

also and chiefly *schismatics;* and, as regards the Church of England, it has now been decided by the highest authority, that the ministers who will read the liturgy may hold to almost any doctrines which they choose.

The objections to this method of union are, that it is inadequate, resolving Christianity into worship, and leaving out life and thought; that it tends to formalism; that it interferes with progress; and that for us it is impossible, inasmuch as the habits, prejudices, and traditions of our churches make liturgies an abomination to them. This method also belongs to the past, and has already lost its vitality. Still, there is no objection, but the contrary, to adopting liturgies, so far as they can be used; but we must beware of leaning on them, or seeming to make them very important.

The second mode of union is by *creeds*. This has been so thoroughly tried by Protestant churches, that it is not necessary to say any thing further on this point. Whatever else we try, we shall *never* try to unite on a creed.

The third method of *union* is *emotional*. Every once in a while, men attempt to bring all the community into one church by means of a revival. But though warmth runs people together, and sympathy makes them feel at one, it does not *hold* them together. The moment the emotion passes, people begin to think, and to ask what they shall believe and do. It is only a temporary union which can be obtained by the revival system, as has been abundantly proved in the past.

There therefore remains only the last method of union to be considered; which is of *work*. This has never yet been tried, except occasionally, in the Christian Church. We are in the exact position to try it. I believe it would be effectual, and open to us a new future, if we should take it up.

But, in order to union, there must be something to unite. If the churches themselves are not at work, you cannot have a union of working churches. We must, therefore, begin by forming working unions in each particular church. At the same time, great motive and encouragement would be derived in every local church union, if those engaged in it were aware that they had the sympathy, and might have the aid, of other unions around them, and of a general union of all churches.

My plan, then, would be something like this: —

1. Let us, if we choose, make use of the organization already existing in this city, called "The Young Men's Christian Union." Drop from the title the first part, — "young men;" for we do not wish to confine our unions to the young, nor yet to the male sex. Form, in every church that will, a *Christian Union*, to be composed of men and women, old and young, who are willing to unite in it. Let the objects of the union be twofold, — *use and progress*. Ask all the members of the society to join it who are willing to unite with others: first, to do good; second, to get good, — viz., to improve themselves, and to benefit others.

2. Let this "Christian Union" be regularly organized, like any other association, with president, vice-presidents, secretaries, treasurers, committees. In every thing, let women be on an equality with men. Put women on the committees; let them vote on every subject, without any distinction: for this Union is to be a Christian family inside the society, and is to derive a large part of its force from placing women and the young where they can have an opportunity of usefulness, and an outlet for their activity.

3. Let the constitution of the Union fix some method for obtaining funds for the objects of the Union. The contribution might be equalized according to *ability and*

disposition, as it was in the Christian Church at first; each person deciding for himself how much he ought to give monthly to the funds, as his fair proportion.

Let the constitution also fix times for the regular meetings of the Union, at which all members are to attend, or pay a fine for non-attendance.

The constitution should also decide on the mode of admission of members, and how persons should cease to be members, &c.

4. The society, being thus organized, should proceed to do its work in the two directions indicated. First, in every city and town, it would find immediately the poor to be taken care of, children to be put to school, the vicious to be reformed, the tempted to be saved from falling. At every meeting, such necessary work as this should be discussed, committees appointed or volunteer to do it, and reports of what had been done be made. In order that these reports should be free and full, every meeting of this sort should be strictly private, and confined to the members; and all that passed in it be strictly confidential.

Then, for the other objects of the Union, — *personal improvement*, — there might be meetings for general conversation; for music; for recreation in various ways; for mutual study in history, languages, &c.; and for prayer and conference. These meetings might, or might not, be open to others.

5. As soon as two or three Unions of this sort were established in different churches, delegates might meet from each, and form a "*Conference*," or "*General Superintending Committee*," or "*Central Christian Union*." Such a body, having its location in the city, would probably be enabled to obtain, after a while, a permanent location; having a building, with halls, libraries, &c., for the use of all the *local unions*. In that case, whenever the members of

any local union came to the city, to visit or to remain, they would have a place to which they could go. There might be a reading-room, with accommodations for writing, &c., for ladies as well as gentlemen; and, by degrees (for no one can foresee the issue or direction of any genuine movement), some large and radiating influence for Christian good might be thus organized.

There are two principal objections to such a plan, as to all new plans; and these objections I now proceed to consider:—

1. It is not desirable.
2. It is not practicable.

Such a Union, it may be said, is not desirable, because the work proposed to be done may be better done by separate societies instituted for each particular object. One society, composed of members of all churches, to look after the poor, is better than half a dozen societies in half a dozen churches. So one temperance society, one anti-slavery society, one society for the help of vicious women desiring to reform themselves, is better than to have every church attend to every thing. The principle of division of labor simplifies every thing, and works better in practice than any other.

Many arguments may be used of this sort, and no doubt having great weight. But I reply, first, that it is not our intention to interfere with these existing institutions; and those who belong to our Christian Unions would not be likely to do less, but rather more, in these others. Second, every thinking person must have noticed, that the principle of *division of labor*, while having great practical advantages, tends to kill out the heart, the life, the spirit, and to result in a dead mechanism. Who has not seen how, on all boards, committees, societies, &c., thus consti-

tuted, men seem at once to lose their souls, and to become mere formalists? This is the result of the principle of analysis carried too far. In a meeting of bank-directors, each person presents only the part of himself which considers the interests of the bank: that is all of him which comes to the meeting. His soul, his religion, his imagination, his heart, stay away. To an antislavery meeting, nothing comes but hatred of slavery, and dislike of pro-slavery people. The rest of the man is left locked up at home. To a meeting of the Provident Society, we take our judgment of what is on the whole good for putting down pauperism; but we leave outside of the door our sympathy with individual sufferers. This is why corporations have been justly said to have no souls. They *cannot* have souls, when formed on this analytical principle, — each one to do one particular thing, and nothing else. The only corporation that can have a soul is one made on the model of the Christian Church, where love for man is vitalized by love to God; where those who unite do not cease to be men and women, brothers and sisters, because they meet to do a work; when, by doing *many* things together, they become related in sympathy on *many* sides of their nature; and so, as at first, instead of being "a corporation without a soul," the "multitude which believe are of one heart and one soul."

But a church which unites, as most of our churches do, on the one principle of *worship*, is really as much killed at heart by this principle of division of labor as if it were a temperance society or an insurance board. Meeting in this way for *only one thing*, though that thing be worship, it inevitably falls into a cold and hard routine of mechanism. A church which only worships, can be no more alive than a society which only takes care of the poor. So a

church, which meets *only* to take the Lord's Supper, does not discern the Lord's body, which is the true church or brotherhood. They sit side by side. They come together in one place; but *this* is not to eat the Lord's Supper. They do not know each other; and how *can* they know each other, meeting only for this one end?

No. What is most desirable now for the Christian Church, as well as for Christian life, is to have this lifeless monotony changed into a vital activity; all-sided; taking in all sorts of persons and characters; providing something attractive for the young; giving each one something to do suitable to his taste, character, habit; giving strong practical men, with little religious *sentiment* in their soul, practical Christian work, by which they can feel themselves as really Christians as if they had what is technically called piety. This would be the true Church, though not so called, — though only called a "Christian Union;" the true body of Christ, "compacted by that which every joint supplieth, according to the effectual working in the measure of every part; and so making increase of the body, to the building of itself up in love, and growing up in all things into its head, which is Christ."

But it may be asked, Why not make the Christian Church itself such a body? Why add to it this excrescence of a Christian Union outside of it? I reply, if I may be permitted here to refer to my own experience, that what I have been trying to do has been just this, — to build up a Christian Church which *should* itself do all these things; which should not only worship together, not only take the Lord's Supper together, but meet regularly for work, for discussion, for social intercourse. And, to a certain extent, this effect has been successful. In the Church of the Disciples, there is, no doubt, a family feeling, a mutual

knowledge and intimacy, a sense of brotherhood and sisterhood, which has come from our meeting together in so many ways and for so many purposes. My plan has been, not to destroy, but to fulfil, all the old and traditional church methods. We unite, therefore, as members of a Church of Christ, with a profession of faith in him; and we all partake of the Lord's Supper together. But I confess, I have found it very difficult to induce persons to join what is technically called *a church*, on account of their old associations with that word. Those who would readily join a Christian Union will not join a church, though the two might be exactly the same thing for all practical purposes. I have therefore thought sometimes, that I might have done better if I had *not* called our Union a Church, but called it by some other name.

As regards the second objection, that it is not practicable to form such local Unions and such a general Union of our churches, I can merely reply, that we cannot tell till we try. It seems to me to be the one thing needful to us now to try *some such* method. This, no doubt, involves work; but what are we here for but to work? It has this element of practicability about it, that it can be begun anywhere, and carried forward from ever so small a beginning. It can begin in *any* church. It is not till these *Unions* are formed, that a larger combined Union need be attempted. And, in any church, it can begin, as the Lord's Church began at first, *with "two or three"* who are really in earnest, and who really wish to have something done. Moreover, these Christian Unions can be formed where there is no Unitarian church. Whenever there are two or three Liberal Christians who will meet together, and work together, such a Union can be established.

I am disposed to believe that such a Union is possible.

I know of one such a Union, under the name of a Church. For twenty-three years now, it has held together and worked together; and, on the whole, it is a useful body, and one well united. From it have proceeded at least three very useful philanthropic institutions, — the temporary Home for Little Children, in Kneeland Street; the Home for Aged Colored Women, in Southac Street; and the Children's Aid Society, which looks after little children in jail. It has about two hundred active members, old and young, men and women, most of whom feel it their business to take hold of any kind of church-work.

Other churches, in like manner, approximate, more or less, to this style of Union which I have been describing. The question is, Shall we continue to try to make an active body out of the church which we have, or add to it a wholly new kind of organization? The objection to the first method is, the difficulty of putting new wine into old bottles: the objection to the last is, the inexpediency of multiplying machinery which we are not able to run for want of adequate motive-power.

Perhaps it is best that both ways be tried. The Roman-Catholic Church, however, though so elaborate an organization, does not scruple to accept new orders and fraternities from time to time for special purposes. It puts its new wine into new bottles. New confraternities have been established in our days for particular objects, some of which have become already very efficient.

Our great foe is Individualism, born of Protestant Freedom. The social and corporate element in our religious system is very weak. Perhaps this tendency is unconquerable; perhaps we must be always anchorites, never cenobites.

THE SPIRIT OF TOLERATION IN A CATHOLIC COUNTRY.

If the people of any realm have been faithful to the creed and ritual of the Roman Church, it is the people of Portugal. All the ancient fervor is witnessed in their devotion to saints' days and ceremonies; and, so far as they know, they are heartily persuaded of the truth of the Tridentine dogmas. But wolves even here have come among the sheep; and it has become necessary for the watchmen of the Church to sound the alarm, and warn the faithful. In a recent number of "*O Fayaleuse*," a weekly journal published in the town of Horta, on the Island of Fayal, is a remarkable pastoral letter, which sets before the Catholic world of the Portuguese islands the danger and the remedy, in view of the amazing efforts of Protestant propagandism. "Don Antonio Alves Martius, by the mercy of God and of the Holy Apostolic See, Bishop of Vizeu," avers and declares, in an elaborate manifesto, that a grand confederacy, of which the centres are London and New York, is aiming to pervert the whole world, from North to South, from East to West, by its distribution of Bibles, tracts, and newspapers. The sins of indifference in religion and of ingratitude for religious privileges are thus receiving this chastisement of the "propagandist tempest." The "unscrupulous and astute emissaries" of the Protestant faith are indefatigable in sowing tares in the Catholic field, and inoculating the faithful with the poison of their doctrine. In England alone, there are no less than thirty-two societies, with an annual income of 627,000 pounds sterling, exclusively devoted to missions in all parts of the globe. In New York is a great "workshop" of Bible-making, with six hundred operatives constantly reproducing

the doctrines "of Luther, and his accomplices in heresy," in all its sixty varieties. In taverns, in steamboats, in railway stations, in schools, in barracks, and in all public places, the deeds of this *propaganda* are manifest: sixty-six millions of Bibles have been distributed by them in fifty-eight years! Thirty-three languages are represented in this vast instrumentality of circulating error. The poor Esquimaux under the frosts of the pole, and the Gypsy under his nomad tent, are alike visited by it! The Kanaka in his islands of green in the Pacific Sea, and the Persian in the bosom of ruins of a social state long past, are alike favored with these gifts of Anglo-Saxon Protestantism. Even the *blind* are subjected to this hazard of heterodox doctrine; and, in the year 1861, there were distributed to this unfortunate class no less than 721,878 books printed in relief! Paris, too, is an accomplice, and has a branch of the propaganda, from which three millions of Bibles have gone out!

In addition to this grievance of the Bible Societies, there is the annoyance of the Tract Societies, sending out their innumerable "flying leaves" on the four winds of heaven. In one year, 1,880,000 tracts, 129,167 "little books of piety," and 2,758,000 copies of religious journals, have been dispersed through the world. A dreadful spectacle truly! The good bishop may well be appalled at such prodigious enginery of heresy,— this "formidable insurrection against the Catholic Church, in which is professed the truth as it is in Christ Jesus." He does not know how much the heresy is doing in Spain and Portugal, but supposes that it is working in those countries on the same scale as in other parts of the world.

What shall be done in the presence of this enormous danger? Shall the guardians of the flock cross their arms, and allow the sheep to wander away after these false

teachers? Shall those who are set to maintain the faith and to guard the believers hesitate to do battle with the enemies of the Catholic camp, and to uphold the Lord's cause? What arms shall the Church and its ministers use against these haters of the Divine Master?

In another age, the answer would be ready enough. Three centuries ago, a Portuguese bishop would have had no trouble in deciding the case of heretics of this kind; but now, as Don Antonio plaintively confesses, physical punishment cannot be used, the secular arm cannot be called in, and the sword can no longer be employed to exterminate this kind of offenders against the laws. The blessed time has gone by when the unbelievers may be forcibly converted. The Divine Master now enjoins milder measures, — to pray for the Gentiles, and not to compel them to receive his doctrine. The warfare must now be a warfare of amicable controversy, in which only the truth shall have its way, and tract shall be set against tract, speech against speech, and example against example. It must be a "loyal combat," which they hold with their enemies. Don Antonio does not counsel any interference with the liberty of speech or of the press. He rather advises the faithful to welcome this as the sure means of triumph to their cause. Let them urge their own doctrine with a zeal equal to the zeal of their Protestant enemies, and there can be no doubt of the result. "Truth," says this Catholic bishop, "always conquers error, whatever the means that error uses to maintain its cause."

The injunction of the bishop, then, to his clergy, and to his parish priests especially, is to make themselves better acquainted with the substance of the Catholic doctrine; that they consider the necessity of furnishing their minds with the means of "pulverizing" the Protestant sophisms; that they conform their lives and actions more to the pre-

cepts of gospel morality, commending so the Catholic faith by its fruits, and forestalling the cavils of those who deny the sacred word. The Catholic religion, as he views it, is peaceful, and ought never to excite hatred to its adversaries. It makes war against error, but not against *the men who err*. Catholics who indulge in "imprecations" against the men who do not think as they think, are untrue, says the bishop, to the spirit of their holy faith. They must not be drawn aside from their spirit of charity by any passing wrath. They must depend mainly on the superior attraction of their faith, as shown in its fruits of godly living and brotherly love. Greater crises than this have come; and all the Bible and Tract Societies cannot destroy what the Lord has blessed, if Catholics are faithful to their privilege.

It is quite remarkable and refreshing to hear a Catholic bishop of the nineteenth century counsel the clergy and people of his charge (even while expressing his sense of the danger of heresy) to keep the principles of charity and toleration. It is a sign of the times when a Catholic bishop denounces all resort to the secular arm, as unsuited to the spirit of the age, if not absolutely contrary to the spirit of Christ. There is no doubt that his fear of Protestant intrusion among the Portuguese faithful is well founded. The intimate alliance of the royal family with the English ruling house gives a great advantage to the emissaries of the heresy. It remains to be seen if such "pastorals" will not rather increase than ward off the danger of spiritual lapses. It would be a strange retribution if the nation once so eminent in the work of persecution, which has such notoriety in its harsh dealing with Jews, Turks, heretics, and infidels generally, should be the first nation to adopt, in the new century of reform, the creed of the men whom it oppressed and cast out. This pastoral

shows that it has already adopted what was best in their movement, — their idea of practical religion as better than soundness of creed.

TENDER, TRUSTY, AND TRUE.

A Sermon to the Children of Unity Church, by ROBERT COLLYER, Pastor to the Church.

Ps. xxxiv. 11-17: "Come, children, listen to me, and I will teach you how to serve the Lord. Never say bad words, nor what is not true. Go right away from what is bad; do good; try your best to be gentle and kind. Then the Lord will hear you when you cry to him in your trouble, and help you every time."

THIS sermon, as I said last Sunday, is all for the children, and not for the men and women: so I have tried to put the text into easy words, so that children may know what it means as soon as I read it. And I should like to make my sermon as plain as my text; then children will know what my sermon means too. Sermons are divided into three parts. I am not quite sure whether a sermon can be a sermon, if it is not in three parts. At any rate, it is very useful to make three parts; for then you can guess how much more the preacher will say: and little Hattie Collyer told me one day, she was so glad when I said thirdly; for she knew then I should soon be done. Now, my three parts will be three all in one to-day; and every one will begin with the same letter. First, tender; second, trusty; and third, true. And I want in the sermon to say what will help you to be tender, trusty, and true. And I am very glad that I have found such a nice good text to preach from: it is just what I wanted; and I hope you will take care not to forget the text. When I was a boy, I had a Bible I could carry to church in my pocket: then when the man

said, "You will find my text in such a place," as I say to-day, I used to find the place, to put a mark in it, and then to read all about it when I went home. I wish this was done by the children in this school. I can tell you, children, it is a real good thing to do; for it will help you to know ever so much more than you do know about the best book that ever was printed, or it may be that ever will be printed as long as the world stands. Well, now, if you read the text when you get home, and the psalm too, you will find that King David wanted to tell young folks what I want to tell you; that is, first, how to be good; and then what is the use of being good. And he does not say, "I think so," or "It may be so," but it is so. As if he had said, "Now, children, you just trust me. I was once a child like you. I am now a man and a king. I can see away back to the time when I was a little boy, and begged honey from my mother, and cried when I didn't get it. I can tell just what was good for me, and what was bad; where I came out right, because I began right; and where I came out wrong, because I began wrong; and I want to tell you, so you may know what to do. Come, children, listen to me."

I can remember when I was in the Sunday school, and had just begun to read about David, that I did not feel sure he ever was a real baby, and had to be fed with a tea-spoon; or that he ever was a real little boy that went to school as I did, and played marbles, and had to knuckle down, and had a peg-top, a jack-knife, some slate pencil, ever so many buttons, and a piece of string, all in one pocket; that he ever had to try hard not to cry when he went to school very cold mornings; or that the teacher spoke sharp to him when the little chap had tried his best to get his lesson, and did not get it very well. But you know ministers have got to find out all about such men as David;

and I have found out enough to make me feel sure he was once a little boy, just like one of you; and had to get verses, like you; and didn't like it, like you: that he did not like to go to bed soon, like you; or to get up soon, like you. I rather fear, that, in the summer, he ate green apples, unripe melons, hard peaches, and sour plums, as you do; and got sick, and was very sorry, and had to take medicine, as you do; and said he would never do it again: and then I believe he never did do it again, after he promised not to; which I hope is like you also. Now, just here I was trying to see what sort of boy David was when he grew bigger; and as I shut my eyes, and so tried to see it all clear, I heard a noise right under my study-window. This was about four o'clock, Friday afternoon: the schools were out, and the children running home. I turned my head to see what was the matter, and then I saw what I want to tell you. About ten boys were standing together. All at once, a big boy knocked a little boy down, and rolled him in the snow. The little boy got up again, and said, "What did you do that for?" Then the big one held off, as if he was going to do it again; and I believe he would have done it as bad as before, but the small boy walked sobbing away toward home.

"There," I said, when I had seen that, "I know what David never did do,—he never struck a boy that was no match for him; he never was a coward like that: for he is a coward, to strike a small boy so; and those others are not the boys they ought to be, to stand by, and see it done." I saw such a thing in a picture once: it was called the Wolf and the Lamb. A great cruel boy meets a small delicate lad who has lost his father, and stands over him with his fist doubled, just as I saw that boy stand under my study-window. I think, if any boy in this church was to see that picture, he would instantly say, "What a shame to use a

boy so who is not your match!" And once I read in the life of Dr. Channing, who was one of the best men that ever lived (a great deal better than David, because he lived in a better time), what he did once when he was a boy, and saw a thing like that. Little Channing was the kindest and most tender-hearted boy I almost ever heard of. I will tell you a story how kind he was, and tender and true. One day he found in a bush a nest full of young birds just out of the shell. Children, did you ever see a nest full of birds just out of the shell? — little tiny, downy things, with hardly more feathers than an oyster. These birds were just so when William Channing found them; and when he touched them with his finger, to feel how soft and warm they were, they all began to gape, very much like you do when I preach a very long sermon. Well, little Channing knew the birds did not gape because he preached a long sermon, but because they were hungry: so what did he do but run right away, get some nice soft crumbs, and feed them; and after that, every time school was out, he ran to feed his birds. But one day, when he went to the nest, there it lay on the ground, torn and bloody, and the little things all dead; and the father-bird was crying on the wall, and the mother-bird was crying on a tree. Then little Channing tried to tell them that he did not kill their poor young brood; that he never could do such a mean, cruel thing as that; that he had tried to feed them, and help them along so they might fly. But it was no use: he talked baby-talk to them as you do to your little sister. They could not understand him, but just kept on crying: so then he sat down, and cried too. Now, this was the sort of boy Channing was; and I was going to tell you, that one day he heard of a big boy beating a little one, like that one under my window. Channing was a little boy; he was a little man when he was full-grown: but then he had a

big soul. I was going to say, he had a soul as big as a church; but indeed his soul was bigger than all the churches in the world: and, when he heard of that, he went right to the boy, ever so much larger than he was, and said, "Did you strike that little boy?"—"Yes, I did; and what then?"—"Then," said Channing, "you are a coward, because he was no match for you. And now I am going to lick you for doing it;" which, because he had a big soul, though he was a small boy, he went in, and did handsomely: and that was the only time he ever fought in his life. And I, standing in this pulpit, honor him more for it than if he had never fought at all. Boys, I go in for peace: I like to see you play like good true-hearted little men. Never fight, if you can help it; but never strike a boy who is no match for you, and never stand by quietly while another boy is doing it. Tender and true, boys; tender and true. King David, King Alfred, George Washington, William Channing, Theodore Parker, more great men than I can name, were all that sort; and they came out right because they went in right. Brave as lions, true as steel, with kind hearts for doves and ravens and sparrows, they would never tear birds' nests, or sling stones trying to kill birds; because they felt as Jesus did when he said, "Blessed are the merciful."

To see David when he was a boy, you might think there was not much in him, because he was so tender-hearted; because he would not strike or pinch, or prick with a pin, a boy that was no match for him, or take his jack-knife, or split his top, or spoil his kite. But look out for a tender-hearted lad. I tell you, he can flash and strike too, when the right time comes. Why, just look at this very David! One day, when he had grown big enough to stay with the sheep, there came along a bear, and another day a lion; and each of them seized a lamb, and was making off with it. Now, what do you think that boy under my window

would have done if he had been in David's place? I believe he would have run away, and left his sheep. What did David do? I will tell you. He had a staff, you know, made out of good sound wood, with a crook at one end, and a spike at the other; and both times he made after the wild beast; gave him, I suppose, the hardest knock he knew how to give with the crook, and then fought him with the pike. There was a soldier, living only six miles from our house when I was a boy, who fought a Bengal tiger once in India with nothing but a bayonet, and killed him after a tremendous struggle. I guess David had a hard time with the lion and the bear: but he says the Lord helped him; and I have no doubt he did. I believe the Lord helped little Channing to fight that big bad boy in Rhode Island, because he was on the Lord's side; and you know that the hymn we sing so often after sermon says,—

"He always wins who sides with God:
To him no chance is lost."

Which is just as true as gospel.

Well, then, there is another thing I want to say. These men I mentioned were not only good and kind, and true as steel, but, when they said a thing, you might be as sure it was true as if you had seen it twenty times over. I rather think David did sometimes get into mischief. I suppose he spilled the milk once; but I am sure, if he did, he did not blame the cat. I guess he tore his jacket rambling after olives; but, if he did, I know he did not say a big boy tore it as he came home from school. I think he had to take a whipping now and then: if he had, I believe he just stood up, and went through it, like a man. This, children, this being true, is a great thing. If you ask me which is worse, to be cruel to small boys and kittens and birds, or to tell a lie, I really could not tell you. Now I think it is this, and then I think it is that: they are both as bad as bad can be. And now I want to tell you a little

story of how a little boy was all three, — tender and trusty and true; and then I will be through with my sermon.

Away off, I believe, in Edinburgh, two gentlemen were standing at the door of an hotel one very cold day; when a little boy, with a poor, thin, blue face, his feet bare, and red with the cold, and with nothing to cover him but a bundle of rags, came, and said, "Please, sir, buy some matches." "No: don't want any," the gentleman said. "But they are only a penny a box," the little fellow pleaded. "Yes; but, you see, we do not want a box," the gentleman said again. "Then I will gie ye twa boxes for a penny," the boy said at last. "And so, to get rid of him," the gentleman, who tells the story in an English paper, says, "I bought a box. But then I found I had no change: so I said, 'I will buy a box to-morrow.'—'Oh! do buy them the nicht, if ye please,' the boy pleaded again. 'I will rin, and get ye the change; for I am verra hungry.' So I gave him the shilling, and he started away; and I waited for him, but no boy came. Then I thought I had lost my shilling; but still there was that in the boy's face I trusted, and I did not like to think bad of him. Well, late in the evening, a servant came, and said a little boy wanted to see me. When he was brought in, I saw it was a smaller brother of the boy that got my shilling; but, if possible, still more ragged and poor and thin. He stood a moment diving into his rags, as if he was seeking something; and then said, 'Are ye the gentleman that bought the matches frae Sandie?'—'Yes.'—'Weel, then, here's fourpence oot o' yer shillin'. Sandie canna come: he's no weel. A cart ran ower him, and knocked him doon, and he lost his bonnet and his matches and your sevenpence; and both his legs are brocken; and he's no well at a', and the doctor says he'll dee. And that's a' he can gie ye the noo,' putting fourpence down on the table; and then the poor child broke down into great sobs. So I fed the little man," the gentleman goes on to say, "and

then I went with him to see Sandie. I found that the two little things lived with a wretched, drunken step-mother: their own father and mother were both dead. I found poor Sandie lying on a bundle of shavings: he knew me as soon as I came in, and said, 'I got the change, sir, and was coming back; and then the horse knocked me doon, and both my legs are brocken. And O Reuby, little Reuby! I am sure I am dee'in! and who will tak care o' ye, Reuby, when I am gane? What will ye do, Reuby?' Then I took the poor little sufferer's hand, and told him I would always take care of Reuby. He understood me, and had just strength to look at me as if he would thank me; then the light went out of his blue eyes; and, in a moment, —

'He lay within the light of God,
Like a babe upon the breast;
Where the wicked cease from troubling,
And the weary are at rest.'"

Come, children, listen to me, and I will teach you there is but one way: it is to be tender and trusty and true. Whenever you are tempted to tell what is not true, or to be hard on other little boys or girls, or to take what mother has said you must not take, I want you to remember little Sandie. This poor little man, lying on a bundle of shavings, dying and starving, was tender and trusty and true; and so God told the gentleman to take poor little friendless Reuby, and be a friend to him. And Sandie heard him say he would do it, — just the last thing he ever did hear; and then, before I can tell you, the dark room, the bad step-mother, the bundle of shavings, the weary, broken little limbs, all faded away, and Sandie was among the angels. And I think the angels would take him, and hold him until one came with the sweetest, kindest face you ever saw; and that was Jesus. And he said, "Suffer the little child to come unto me;" and he took him in his arms, and blessed him. And then Sandie's own father and

mother would come, and bear him away to their own home; for in our Father's house are many mansions; and there Sandie lives now. And I think that the angels, who have never known any pain, who never wore rags or sold matches, or were hungry or cold, came to look at Sandie in his new home, and wonder, and say one to another, "That is the little man that kept his word, and sent back fourpence, and was tender and trusty and true, when he was hungry and faint, and both his legs were broken, and he lay a-dying." And Sandie would only find out what a grand good thing he had done when he was right home there in heaven. But I tell you to-day, little children, because, whether it be hard, or whether it be easy, I want you to be as tender and trusty and true as Sandie every time.

THOMAS STARR KING.

BY JOHN G. WHITTIER.

THE great work laid upon his twoscore years
Is done, and well done. If we drop our tears,
Who loved him as few men were ever loved,
We mourn no blighted hope nor broken plan
With him whose life stands rounded and approved
In the full growth and stature of a man.
Mingle, O bells! along the Western slope,
With your deep toll a sound of faith and hope;
Wave cheerily still, O banner! half-way down,
From thousand-masted bay and steepled town;
Let the strong organ with its loftiest swell
Lift the proud sorrow of the land, and tell
That the brave sower saw his ripened grain.
O East and West! O morn and sunset twain
No more for ever! has he lived in vain,
Who, priest of Freedom, made ye one, and told
Your bridal service from his lips of gold?

STRAY HINTS TO PARISHES.

We do not know from what source Dickens obtained the title of his novel which is styled "Great Expectations;" but we are not without suspicions that it was suggested by the conduct of some religious society in his neighborhood, which was revelling in visions of the superb possibilities of filling its pulpit just made vacant. Before laymen, addicted to prosperity in all their ordinary undertakings, have been taught modesty by disappointment in some of their ecclesiastical enterprises, they are very apt to say with Glendower, that they "can call spirits from the vasty deep;" forgetting that Hotspur retorted, "But will they come when you do call for them?"

"Again:" if parish committees only had the right kind of consciousness, as their ambitious and exacting eyes first scan the long list of ministers, both settled and unsettled, with the fresh hopes which mark the beginnings of a search for candidates, they would not fail to remind themselves of joyous rustics, with their bewildering bill of fare, headed by the charming injunction, "Call for what you want!" Whenever a pulpit of the least prominence (and where can you find one that is not considered by somebody a very important post?) is fairly open to the class so saucily described by Mr. Weiss, we believe, as "itinerant venders of the gospel," parochial vanity speaks above a whisper, to say that it is coveted by the most accomplished scholars and the most famous preachers: therefore the only names that are canvassed are lustrous ones. If the entire truth could be told, we should learn that certain popular pastors, who have no more idea of changing their positions than the feet of the White Hills think of taking pedestrian excursions, or fixed stars of becoming planets,

are the subjects of as many sly *soundings* as the English Channel or any other thoroughfare. In view of the sliding scale of ambition with which parishes ultimately become quite familiar, let us revive Reynard's thrust at the acid fruits of the vine by showing the folly of desiring to illuminate our meeting-houses with the greatest lights of the theological firmament.

In the first place, we might be so cursed with success as to learn that some of the radiance is not genuine, and the rest is of a quality far inferior to that apparently presented to distant and occasional observers. It is a very different thing to have a meteor tamed into periodical shining through a church-lantern, from what it was to see the same luminous body on a single course through the general sky. Washington Irving declined to be introduced to Miss O'Neil, being "unwilling to take the risk of a possible disenchantment." Besides, earthly lights, when considerably elevated, are often mistaken for heavenly ones, as the Pharos of old was frequently thought to be the moon by Mediterranean sailors. And let us not forget that the most exalted human powers cannot perform the supernatural work that we expect to have done at once. The people of Sicily believed, that, if Napoleon triumphed, he would cause Monte Pellegrino to be thrown into the sea. So many a parish imagines that it only requires the presence of a gifted man to bring about the almost instantaneous conversion of a "whole city given to idolatry" of long-established creeds and rituals. This may be done once in a millennium or two, but not oftener.

It has been said of an ancient nation, that "every province, every district, nay, every town and village, abounded with men endowed with the ability and the passion for governing." This is terribly true of American citizens, parishioners, and members of the family-circle. Some one

declared, that "Samuel Adams would have the State of Massachusetts govern the Union, the town of Boston govern Massachusetts, and that he should govern the town of Boston, and then the whole would not be intentionally ill-governed." However lacking in the great patriot's other graces, many parishes have several men in each who were born to be dictators. In fulfilling their destiny, they make certain strife in religious societies. The minister finds himself involved in an irrepressible conflict. As nobody enjoys performing on an inferior violin, even in a church-choir, to paraphrase another truism, the stanchest Unionists in political matters become secessionists in theological affairs; and so the once unbroken ecclesiastical loaf is cut into very thin slices.

We do not need to be informed that these divisions are laid at the doors of honest differences of opinion, and freedom to worship God after the dictates of one's own conscience; and sometimes it is so, but not always, — very far from always indeed. We might as well be told that Henry the Eighth sought only a purer faith and a simpler ritual when he broke off from the Church of Rome. Not piety, but pride of the most carnal fashion, is chiefly responsible for the needless multiplication of thinly attended religious services. We shall grow more and more centrifugal, unless we see the folly of continuing to baptize selfish wilfulness with the sacred name of conscientious scruples; contending that the only mode of doing the will of God is to let us have our own way in all respects.

When the appointing power is in the hands of one person, as in many English parishes, he can select a minister to suit himself exactly; but the voluntary system renders frequent compromises in questions of taste a matter of necessity. Dismissing the problems, whether a desirable

clergyman should be tall or short, married or single, gowned or ungowned, we reserve enough material to furnish all covetable controversy, when we leave unsettled his tendency to extreme solemnity or ultra cheerfulness. Leonidas said of Tyrtæus, that he was "an adept in tickling the souls of youth;" and this describes very well the kind of minister that some persons desire, without much regard for his weight of character or his earnestness of purpose. Others prefer a man like Henry Martyn, who reproached himself in his journal for having sat so silent as to say nothing to the coachman about his soul, in the few miles' drive between Martyn's parting with his betrothed and leaving his country for ever! But this is altogether too lugubrious for health of body, mind, or soul. We have heard that a noted physician's manner in a sick-room was so grave and sombre as to be thought more depressing and injurious to his patients than his advice or medicines were serviceable. As much at least might be said of dyspeptic theologians. Commend us rather to the brave one, who, although always feeble, "did not agree with those divines who consider the whole of divinity nothing more than the art of dying."

Many persons are perfectly exorbitant in their demands of length or brevity in prayers and sermons. A few sigh for the days when Barrow's sermon on Charity, before a mayor and aldermen, was three and a half hours long; and when a Scotch divine, who being asked to return thanks after refreshments partaken of by a funeral company, commenced with the fall of Adam, and went on until he wearied every one, and the procession started for the churchyard; so that when good Mr. Jackson said "Amen," and opened his eyes, he was alone, and, upon inquiring, discovered that the procession was fully a mile on its way!

The majority of moderns, on the other hand, are apt to think that Dr. Lowell's ten-minutes' sermons were long enough; and believe, that, if Lord Bacon had been a preacher, Jonson would never have remarked of his oratory, "The fear of every man that heard him was that he should make an end." The correct view of this subject is contained in the statement, that there should be no indecent haste in disposing of topics so dignified as those of the pulpit, but "few souls are saved after the first half-hour."

The other day, we met with this passage in an interesting book: "At Sparta, a spirit of calculating economy entered into the very worship of the gods." We closed the volume, and went to wondering if any historian will ever dare to say a similar thing of Massachusetts. It would not be the greatest falsehood on record. Churches with funds are usually the most laggard in all missionary operations; and sometimes they find it hard to raise the supplementary pittance that is needed. Going without a settled minister, because it is cheaper to hire workmen of God "by the day," is becoming a familiar frugality on the part of those who have charge of the pecuniary interests of Zion. If it is a fact, that there is a society which has just fund enough to support a clergyman, and when the church-roof leaks, or any other repairs need to be made, the incumbent is unsettled, and the saving from "supplies" is made to defray the unusual expenses, then we hope it will be the fate of that people to install for their next pastor the not more than equally mythical gentleman, who, having been engaged to preach, without contracting for a communion-service, added to his bill, "Administering the Lord's Supper, two dollars and fifty cents." This would make a modern instance of the old saw, "The people

were made for the pastor, and the pastor was made for the people."

There is an excessive dread of heresy in some localities. We are ourselves great sticklers for a reasonable amount of orthodoxy; but some laymen are like those members of the Greek Church, who call the Pope of Rome "the first Protestant." The world does move a little in a few directions, and we cannot stop it. Stanley tells us that Peter the Great did not like to be reminded that the city which bears his name was built on low ground. When an attendant showed a mark on a tree by the river-bank, saying, "Up to this point the floods have come," the angry czar said, "Give me a hatchet," and cut down the tree at a blow. We do not believe that this arrested the water, nor that dismissing an honest and reverential pastor ever puts an end to the progress of biblical criticism.

Many societies indulge in a harmful fastidiousness in their judgments of ministers. A Spanish painter, on his death-bed, refused to take the crucifix presented to him by the priest, on account of its bad workmanship; and we hardly blame one in whom the love of the beautiful was a ruling passion, strong in death. But it is the easiest thing in the world to find fault; and the severest critics of others are often the most grossly ignorant men, betraying their ignorance even in their demands for "finish" and "culture." Perhaps it was such an incompetent censor who provoked the remark, "The kingdom of heaven is no more a place for fools than it is for villains." One who is really athirst for the water of life will receive it gratefully, even from a pewter goblet of an unclassical pattern.

A few words on parochial ingratitude, and we will close these rambles among the sheepfolds. We do not complain of short settlements in the cases of young men who bear

the flag of hope, and do not shrink from changes: but we are moved to indignation whenever an old and faithful minister is dismissed, without any adequate provision for comfort in his declining years; for aged slaves and worn-out horses often fare much better. We have read of an island where men who had reached sixty years of age were constrained to drink hemlock or opium; and of another region where "the practice was, when old people lived so long as to be thought troublesome, to give them a farewell feast, and then, having crowned their brows with chaplets, to pitch them over steep cliffs into the sea." Both these stories may be fabulous: but there are too many venerable pastors of Christian churches, who cannot conceal the fact so widely published by an ungrateful people, that their old shepherds resemble a Jewish king, who asked his subjects what he should do to make them quite content; and they replied, "Die."

THE SPIRIT OF ORTHODOXY, AS ILLUSTRATED IN THE STORY OF ONE OF ITS CHAMPIONS.

Two remarkable works of clerical autobiography have recently been published, of which it is fit that notice should be taken in our record, — the "Life and Letters of Theodore Parker," and the "Autobiography and Correspondence of Lyman Beecher." We call the first an autobiography, since the substance and interest of the two goodly octavos is mainly in what Mr. Parker himself has written; and the impression left upon the reader's mind is in no way affected by the very elaborate and ingenious comments interspersed

by the editor. The second work is not a written, but a dictated autobiography, written down by the son of Dr. Beecher, from the familiar conversational narrative of an old man, and illustrated by the reminiscences of other children in the house. Both these autobiographies are instructive and entertaining, — somewhat redundant in matter; though the second as yet is but half completed, and some one hints that even to the fulness of the first a supplement may be added. Upon the life of Mr. Parker, and upon his harsh judgment of Unitarian measures and men, we have nothing to say at this time, except a regret that so many personalities, which were never intended for the public eye by the writer, are allowed to appear in print. We cannot see the necessity of making the personal prejudices of Mr. Parker so conspicuous in the illustration of his spirit.

Upon the other book we have a few words to say. Lyman Beecher was for a long series of years the champion of New-England Orthodoxy, — the foremost man of that confident band of zealots, whose mission it was to extirpate heresy, and to bring back the churches of this region to the strict Calvinistic faith. His heart and soul were in this work. He loved to fight with all forms of what he called "error;" but there was no kind of warfare that he enjoyed so much as warfare with Satan in the Socinian disguise. In the last years of his life, it is said that his feeling toward the Unitarians was softened; but in the volume before us, which brings the narrative to the year 1824 (the forty-ninth year of Dr. Beecher's age), there is no sign of any relenting. The Unitarians are of that numerous class whom he styles "enemies." He has, indeed, a sort of pity for their ignorance. That they are alien from the gospel faith, is the result of their meagre

information concerning it; but they are, nevertheless, "the enemy," who are to be met, conquered, and annihilated. They are to be put down in every way, socially, ecclesiastically, by argument, by management, by denunciation.

This autobiography of Dr. Beecher is valuable as showing the kind of warfare which the Orthodox leaders thought it right to carry on with their Unitarian opponents. The Unitarians were accused of intrigue and underhand operations; yet here we have exhibited the intrigue and management and chicanery which were employed to crush them out. Mr. Cornelius writes to Dr. Beecher an account of that ordination in the Old South Church in 1821; exulting in the trick by which a Unitarian, who had been selected to give the right hand of fellowship, was prevented from delivering it, and describing the cunning way in which the Orthodox forces were marshalled for the battle. Dr. Beecher, in reply, closes his flaming manifesto, in which he has shown how Unitarians, by means of Cambridge, "corrupt" the youth of the Commonwealth, sow tares, graft "heretical churches on Orthodox stumps," coax and threaten and hamper, by urging his friend to "form conspiracies against error, and scatter firebrands in the enemy's camp." "The greater your havoc," says he, "and the return of curses on your head, the more I shall love you, and give thanks to God on your behalf."

Nature made Dr. Beecher a genial, warm-hearted, free-minded man. Calvinism made him intolerant, harsh, and narrow; hindered him from seeing any good out of the circle of his own creed and party, and from doing any justice to the honest convictions of other men. No better instance can be given of the influence of a stern and unlovely faith in spoiling a soul of its native nobleness.

In no instance that we remember is the divorce of religious zeal from the religious sentiment more complete. In all these letters, there is scarcely any thing to show the experience of religious emotion, or any appreciation of the substance of faith. When this father writes to his sons, he has only the dialect of revivals, and the poor logic which bewilders and makes wretched. He can only force upon them that torment of the soul which is the preliminary to an acceptance of the gospel scheme. The great purpose of this eminent preacher, as we read it here, seems to have been to make converts more than to make Christians; to multiply the numbers of those who are plucked as brands from the burning, — not to improve the style of piety, and diffuse spiritual light. In his view, the life of the Church is all in its revivals; and there is hardly any thing else connected with religious action which excites his enthusiasm, unless it be controversy. He does not object, indeed, to administer discipline, and is as ready on occasion to cast out of the Church as to call into it. He varies his labor in revivals by "managing cases in ecclesiastical councils," of which he had some dozen or fifteen while he was in Litchfield. "Never succeeded better anywhere than in the ecclesiastical courts. If I had staid in Connecticut, I should have been occupied in such business half my time."

Like many Calvinistic ministers, Dr. Beecher found it hard to bring the doctrines of grace home to his own household. The tough members of that numerous family held out stoutly against his logic, and against the excitement which bore their companions away. In 1819, when he has already five children old enough to reflect, and have a will of their own, his heart sinks within him at the thought, that, while he is so successful in bringing the sons and

daughters of others to Christ, "every one of my own dear children are without God in the world, and without Christ, and without hope." He has no complaint to make of their conduct. They are "moral," they are healthy, they are happy, they are faithful in their duties, and well enough for this world; but not one of them is prepared to die. He sees in his numerous family a "broad mark for the arrows of Death." How could he bear it, if one of them should be "cut down suddenly," and he should be called to "stand in despair" by the dying bed of a child lost for ever, because without any Orthodox hope? He was spared that pain in the case of his adult children. One by one, though they held back long, and fought hard against the Spirit, they were vanquished, their rebellious hearts were subdued, and they were brought into the elect company. The eldest daughter of the house, strong-minded, logical, independent, was the hardest subject. The correspondence of Dr. Beecher with his daughter is curious, as showing what toils and dilemmas come to souls entangled in this web of Orthodoxy. Some of the admissions here are edifying. "Your Orthodox education, true in itself, may, through the effect of a depraved heart, have produced erroneous impressions, to the cutting-off too much the motives to attend to the means of grace; and, in this state, that which in itself is not true, and would be pernicious to a mind less indoctrinated, may, as it hits your mind, be about the real truth, and be of use." We are glad, however, to find that no fears were expressed for the condition and fate of the son who died in infancy.

The letters and contributions of the children of the house, especially of Mrs. Stowe, in this volume, give us a lifelike and charming picture of the homes of the family in East Hampton and in Litchfield, and show us the secret

of Dr. Beecher's extraordinary influence. This was not in his large scholarship or his large insight, or in any striking originality of thought, but in his executive ability, his energy, his indomitable will, his aggressiveness, and his self-confidence. He was born to rule men. His mistake was in supposing that the force of his own strong character, compelling souls to submission, was the influence of the Holy Spirit, and the persuasion of his scheme of doctrine. The Calvinism of this interesting book throws over it a perpetual shadow; and readers of the Liberal faith will rejoice that they and their children are not exposed to such an ordeal; that they are not required by this stern system to make their lives unhappy, and to turn light into darkness. As we do not believe that the reiterated statements, in Mr. Parker's life, of his creed concerning God and man, will win many converts to that view; so still more are we sure that no free reader will be moved to sympathy by the exhibition of the influence of an Orthodox faith upon the heart and character, as it is shown in the autobiography of Dr. Beecher.

MR. WEISS AND "CANDIDATES."

In the last number of the "Monthly Journal," in a notice of the "Life of Theodore Parker," occurred this sentence: —

"Mr. Weiss has been blamed, and we think justly, for giving his own personal feelings and opinions, in regard to gentlemen and events near by, too much prominence. The public who read this biography, for example, do not care to know that Mr. Weiss entertains sentiments of contempt for young ministers who are trying to find an opportunity of usefulness in their chosen profession."

The passage referred to here occurs in volume one, at the beginning of chapter five, and stands thus: —

"But an itinerant vendor of the gospel, commonly called a candidate, is not a beautiful or heroic personage. Men hang his presageful heart on the hooks of their parochial steelyards, and narrowly scrutinize the figures. He pockets the presage, and it makes no difference in the weight."

In a friendly note received from Mr. Weiss, dated April 11, he says, having disclaimed, in a previous note, any such feeling of contempt for young ministers engaged as candidates, —

If you had ever been a candidate, you would have appreciated the sad humor of that passage, so entirely free from every thing like contempt; unless, perhaps, there be a little for the cold-bloodedness of committees and criticising congregations.

I have been a candidate, and know that there was a sense in which I was not a beautiful or heroic personage. Most ministers have been candidates. I merely attempt to remember with humor the undesirableness of that preliminary state of clergymen.

Your criticism makes it appear that I had written something which showed my contempt for a man who had to be a candidate. I think the connection in which the above passage stands should lift that criticism: otherwise, in my heart I was despising Theodore Parker for being a candidate.

No. I know too well what it is for a young preacher to have a presageful heart that is coldly weighed and discussed. But I do not feel contempt for Theodore Parker's, nor for my own, nor for any man's, term of candidature. It has grim features, and trivial ones, which may be treated lightly, but not contemptuously. And you have totally misconceived the tone of my sentences, and then generalized it beyond its breadth. But perhaps the trouble is in my unfortunate style, which so plagues the critics.

Very sincerely yours, JOHN WEISS.

Desirous of doing justice to our friend, we asked leave of him to print this note, to which he assented; and we accordingly give it to our readers with the necessary introduction. And we have only to add our own gratification at finding that we mistook his feeling, as indicated in the above passage. We did not intend to give his sentence too large a significance. We did not believe that our brother felt contempt for any particular candidate: he is too generous and noble for that. But a sneer launched at candidates in the abstract might hit and pain some concrete young man just entering his profession, and needing precisely then all kindness and sympathy. We felt displeased at reading what seemed to us an uncalled-for sarcasm on the situation. We are glad to find that none such was intended.

We do not, however, ourselves believe that parishes are usually disposed to receive candidates unkindly. Of course, there are hard, unsentimental, prosaic men and women in all parishes; and they are just as likely to be on the committee as any others. But the purpose and desire of a parish, in listening to a candidate, is to find him a man able to make them a good minister. Why else do they hear him? Putting it on the lowest ground, — that of a proposed bargain, — those who go to look at a house or farm, with the intention of making a purchase, commonly go with an expectation of finding it a good one, and not merely in order to criticise it.

We do not think the situation of a "candidate" to be necessarily unheroic or ugly. It depends on his own spirit and purpose. If he goes with a self-conscious feeling that he is on exhibition, that feeling will appear; but if he goes — as we hope candidates usually go — desiring to find the place where he can do most good, and the peo-

ple to whom he can be most useful, such a purpose will dignify both the situation and himself.

Is there not something deeply touching in the position of Theodore Parker himself, as here described, as he was in this morning-hour of generous expectation, full of a manly religious purpose, going out to find the field where he is to bear the burden and heat of the day, and do the work to which he is called? The fact that the eyes of the listening parish are not unsealed to perceive the future which stands before them, or to look into his "presageful" heart, does not diminish the profound interest which attaches to that hour of his life.

We cannot but think that others beside ourselves may have mistaken Mr. Weiss's idea; and we therefore are not sorry to have given him this opportunity for defining his meaning more clearly.

REASON FOR SPEAKING.

THE true reason for speaking is that which Paul gave: "We also believe, and therefore speak;" that is, the true reason for speaking is, that we first have something to say. It is true of individuals, and about common things: why not of churches, and about religious things? Yet, in religious things, we reverse the maxim. We do not speak because we have believed, but speak that we may believe. "We also speak, and hope therefore to believe." We profess what we think we ought to believe. We think, by professing it, we shall make ourselves believe it. We do like Job's friends, — we tell lies for God, and speak words of wind concerning him. Many persons, who would be shocked at a formal rejection of their creed, are not at all shocked by their members not really knowing or caring about it. If they *profess* the right doctrine, all is right.

LETTER TO THE SAN FRANCISCO SOCIETY.

[In accordance with a vote of the Executive Committee of the American Unitarian Association, adopted March 14, the following letter was sent to the Unitarian Society in San Francisco.]

CHRISTIAN FRIENDS, — Although personally strangers to you, we are moved by a common grief to express our deep sympathy with you in the death of your late pastor, the Rev. THOMAS STARR KING.

Your loss is our loss. Your minister was our minister. Though holding no official connection with this Association, he was still our missionary, and was doing our work as effectually as if his sole charge and aim had been to represent and plead our cause among you. The munificent contribution to our funds received from you last spring through his instrumentality (the announcement of which was hailed with so much enthusiasm at our annual festival) attests his interest in our affairs, and the zeal and success with which he urged our claims among the many that tasked his infinite good-will.

But more effectually far than by any pecuniary aid which his instrumentality brought to our treasury, he served us, as he served you, by his character and life; exhibiting in his own person the fairest illustration of that form of Christianity which we are set to defend and promulgate; liberal in doctrine, without laxity of faith, and without self-indulgence; free from the yoke of dogmatism, but bound by the law of love; and placing the accent of the Spirit on the fruits of the Spirit, not on points of belief.

Without party spirit or sectarian bias, your minister was the best defender of our faith, because its best repre-

sentative. The life of his word, and the word of his life, were better than all tracts. When he went from us to San Francisco, he needed not, "as some others, epistles of commendation to you;" for even there his name was commendation enough. And, when arrived and established among you, he needed no word "of commendation from you;" for you were his "epistle written in our hearts, and known and read of all men." A religious society, relieved from an onerous debt, provided with a sumptuous church-edifice, and exercising a various and extensive charity, were proof sufficient that our trust in his going, and your trust in his coming, were not misplaced.

We will not speak of the services he rendered to your State and to the nation by his patriotic efforts; except to say, that they, too, are "written in our hearts, and known and read of all men."

Nor will we mingle with our condolence, nor will you mingle with your lament, a word of complaint for the briefness of his career, and the narrow limits of his mortal life; for we feel that the meaning of a life cannot be measured by its duration, nor the worth of a work by the number of years into which the All-wise may see fit to divide it. Our brother had lived long enough to accomplish that end for which the Son of man declared that he had come into the world; this, namely, "to bear witness of the truth." A clear, brave, full testimony was his, — pervading all the regions of our land, and penetrating all our hearts. We do not see how added years could have added any thing to its weight: rather his early death will give it point, and send it more deeply home.

The completeness of his life compensates and consoles us for what, humanly speaking, we term his untimely end. Such lives are never lived in vain; such men never die.

Even for this earthly world, they never die. They may seem to depart with the vanishing form; but they come again, and abide with their own, — invisible comforters and guides.

Your minister will be your minister still. With precious and imperishable memories, with the virtue that went out of him while he sojourned among you, with the image of himself which he has stamped on your community, with treasured words of counsel and of cheer, with his deathless example, he will yet minister to you and to us all.

Friends, our prayer for you is, that you may enter richly into his labors, and be built up in the spirit of his life. What he sowed unsparingly, may you reap abundantly! So shall your lives be his best monument. Farewell!

Your partners in faith and affliction,

(Signed) FRED. H. HEDGE,
JAS. FREEMAN CLARKE,
WARREN SAWYER,
For the Executive Committee of the A.U.A.

BOSTON, March 19, 1864.

BOOKS RECEIVED

Since our last Notice.

Studies of Religious History and Criticism. By M. ERNEST RENAN, member of the Institute of France, and author of "The Life of Jesus." Authorized translation from the original French, by Rev. O. B. FROTHINGHAM, Pastor of the Third Unitarian Church in New York; with a Biographical Introduction. New York: Carleton, publisher, 413, Broadway. 1864. (8vo, pp. 394.)

A Youth's History of the Rebellion, from the Bombardment of Fort Sumter to the Capture of Roanoke Island. By WILLIAM M. THAYER, author of the "Pioneer Boy," &c. Fifth thousand. Boston: Walker, Wise, & Co., 245, Washington Street. 1864.

Mr. Thayer's "History of the Rebellion" is written with spirit and earnestness. It shows care in its compilation. The selection of topics and facts seems to us judicious; and the tone is that of justice and freedom. It is well printed, with good illustrations; and deserves the popularity which it seems to have found.

Mr. Frothingham's translation of Renan's "Essays" is a most valuable and interesting contribution to theological and general literature. Some of the essays we have read before in the original; and, as far as we can judge, the translation is idiomatic and good. We have not had time to make a careful examination of the book; but we see that it will amply repay the most careful study. It is one of the books which you like and benefit by, whether you agree with the author or differ from him. And here let us say a word of Renan as thinker and writer.

M. Ernest Renan is not a sceptical writer; but, on the contrary, one who writes mainly as a seeker. Whether he believes or not, whether he finds or not, his spirit is that of one who is struggling to find and to believe. The love of positive truth fills his essays. He has none of that spirit which theologians call "pride of opinion," when directed against their own views, and of which they exhibit so much in maintaining them. He is a critic, but does not rest in criticism. We find a multitude of statements in this book, as in his "Life of Jesus," to question and deny; but we find nothing which offends us by wilfulness, by asperity, by sophistry: all is open, candid, sincere. Such books always advance the cause of truth; and M. Renan is one of those writers of whom the Master would surely say, "Forbid him not: he who is not against us is with us." His works are not the last word on any points which he discusses, nor do they claim to be; but they open new fields, suggest new points of view, offer us the aid of large stores of knowledge, and will certainly help us toward the final solution.

How different, for example, is his treatment of miracles from that of Strauss! Instead of confusing us by a multitude of subtle and intricate objections, — by a lawyer-like polemic against each separate miracle, — M. Renan takes the question up at once to the higher court, and candidly admits that the real objection is to any conceivable miracle. Now, this is a question

which can be discussed, and perhaps settled; and, when it is, Strauss's book becomes either unnecessary, or falls to the ground by its own weight. If miracles are impossible, we do not need Strauss to refute them in detail; but if these mysterious events in the life of Jesus belong to an unexplored region of facts and laws, where mechanical science gives way to a law of vital forces, then how insignificant become the tiresome criticisms upon special miracles! The question which M. Renan posits is the true one. Is a miracle, in itself, credible or incredible? When that is answered, all is settled. M. Renan thinks, that, if a miracle should be established as a fact by the examination of a scientific commission, he would believe it. He therefore thinks the miraculous credible, but thus far unproved. Here we can join issue with him on an intelligible basis of argument.

Every essay in this volume is interesting and valuable; every one opens a new field of inquiry. We find ourselves differing from the author at every point as regards each of his opinions, but learning much from him at every step. We give our hearty thanks to the translator and to the publisher of this volume. No one who buys it on our recommendation will be disappointed.

Honor; or, The Slave-dealer's Daughter. By STEPHEN G. BULFINCH. Boston: William V. Spencer, 134, Washington Street. 1864.

This story, which is written by our friend, Rev. Mr. Bulfinch, a resident of the South for many years, has the fidelity, in its descriptions of scenery and society, which we might expect from its gifted author. It is an interesting tale, throwing light on the interior of the slave-system, and exposing its evils, while trying to do justice to many persons at the South who are better than their surroundings. The slave-dealer Witham, and the Southern judges and colonels, are very much as we have seen them ourselves. The slave-system is described without any Southside, Nehemiah Adams's rose-color; but the slaveholders are spoken of as they are, some good, many coarse and brutal. We think the book a very interesting and good story.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 11, 1864. — Present, Messrs. Stebbins, Kidder, Clarke, Brigham, Newell, Barrett, Ware, Norton, Sawyer, and Fox.

The Committee on New-England Correspondence reported in favor of granting $50 each to the societies in Westford, Mass., and Lancaster, N.H., in response to their applications for aid; and the report was adopted.

They also presented a letter asking an appropriation to aid in establishing a Unitarian society in Holton, Me.; but it was deemed best to defer action on the subject until the next meeting, to give the Committee time to obtain, by correspondence, further information.

The Committee on Western Correspondence reported concerning a movement for the formation of a Unitarian society in Janesville, Wis.; which seemed likely to prove a success, if the Association could comply with the request made, and send the right minister to take charge of the society for a few months. The Committee were authorized to select a man suitable for the work, and send him to Janesville for three months; any expense which he should incur beyond what could be met by the money collected there to be paid by the Association.

The Committee on Publications reported, that they had examined and approved two new tracts for the soldiers, by Rev. John F. W. Ware, entitled "The Reconnoissance," and "The Reveille;" and they were authorized to publish them as Nos. 17 and 18 of the "Army Series," — 10,000 copies of each.

They also reported in favor of appropriating $25 to aid in the circulation of "The Soldiers' Journal," — a paper published at the Rendezvous of Distribution, Alexandria, Va.; and the report was adopted.

The Committee on the Supply of Pulpits reported, that they had met the Committee of the Ministerial Union, as desired by them; had explained to them the work of the Association in the field they were interested in; and read

letters which showed the Board to be already acquainted with facts to which their attention had been called, being hindered in their action only for want of *means* and *men:* but that no new methods by which the efficiency of the Association could at this time be increased were suggested for adoption.

The Committee on Army Missions reported, that Mr. Mellen had been sent again to the Rendezvous of Distribution, at Alexandria, where, as they learned from the chaplain, Rev. William J. Potter, he was making himself exceedingly useful. They hoped the means of the Association would allow of his being kept at work there permanently.

They further reported concerning the urgent need of a missionary at Annapolis, Md., where the Ninth Army Corps were now collecting; and, in compliance with their request, they were authorized to employ a suitable person to go to Annapolis, and labor there among the soldiers until the departure of the corps.

The Committee on the Annual Meeting submitted a report, which was adopted; and it was voted to refer all other matters connected with the meeting to them, with full powers.

The President announced, that, in accordance with the vote of the Association at the last annual meeting, he had appointed Messrs. Charles H. Burrage and Thomas Gaffield auditors of the Treasurer's accounts for the present year.

After the transaction of other business, the Board adjourned to Monday, May 9.

SPECIAL NOTICE.

THE Annual Meeting of the American Unitarian Association will be held at the Arlington-street Church, Boston, on Tuesday, May 24.

The Association will meet in the vestry at nine o'clock, A.M., for the election of officers and the transaction of other business. All members of the Association are entitled to take part in this meeting; and the By-laws provide, that "an annual subscription of one dollar shall constitute a person a member, so long as such subscription be paid; and a subscription of thirty dollars shall constitute a person a member for life." To make any one an annual member, however, the dollar must be paid expressly for that purpose, either directly to the Association, or through some regularly organized auxiliary society.

The public meeting will take place in the church at ten o'clock, when the Annual Report of the Executive Committee will be read; after which, there will be addresses, by able speakers, on subjects relating to the work of the Association. All persons interested are cordially invited to attend.

INTELLIGENCE.

Rev. WILLIAM A. FULLER has resigned the charge of the society in South Scituate, Mass.

Rev. SILAS FARRINGTON, of East Bridgewater, Mass., has received a leave of absence from his society for three months, to enable him to comply with the request of the Executive Committee of the American Unitarian Association, and visit Janesville, Wis., to preach to a new society in that place.

Mr. WILLIAM G. NOWELL was ordained as pastor of the society in Rockford, Ill., on Thursday, April 14. The hymns were read by Rev. Frederic M. Holland, of Marietta, O.; Rev. D. H. Clarke, of Hartford, Wis., offered the opening prayer, and read selections from the Scriptures; the sermon was preached by Rev. Robert Collyer, of Chicago, Ill.; Rev. Carlton A. Staples, of Milwaukee, Wis., offered the prayer of ordination; Rev. Martin W. Willis, of Quincy, Ill., gave the charge; Rev. S. B. Flagg, of Kalamazoo, Mich., the right hand of fellowship; and Rev. A. G. Hibbard, of Detroit, Mich., the address to the people.

Rev. J. R. LAVELLE (formerly connected with the Universalists) was installed as pastor of the Unitarian Society in Toronto, C.W., on Sunday, April 3. The sermon was preached by Rev. Prof. Hincks of the University of Upper Canada.

Rev. CALEB DAVIS BRADLEE was installed as pastor of the Church of the Redeemer, Boston, on Wednesday evening, April 6; the exercises taking place in the Church of the Unity. The order of services was as follows: Voluntary; anthem; invocation, by Rev. Frederic W. Holland of North Cambridge; reading of the Scriptures, by Rev. William P. Tilden of Boston; original hymn; sermon, by Rev. George Putnam, D.D., of Roxbury; prayer of installation, by Rev. James Walker, D.D., of Cambridge; charge, by Rev. Samuel Barrett, D.D., of Roxbury; right hand of fellowship, by Rev. George H. Hepworth of Boston; address to the people, by Rev. Alfred P. Putnam of Roxbury; concluding prayer, by Rev. A. P. Putnam (in place of Rev. James Freeman Clarke, D.D., who was unable to be present on account of sickness); anthem; benediction, by the pastor.

Rev. ELI FAY was installed as pastor of the society in Woburn, Mass., on Thursday, April 14. The order of services was as follows: Voluntary; anthem; invocation, by Rev. Edward C. Towne of Medford; reading of the Scriptures, by Rev. Samuel A. Smith of West Cambridge; hymn; sermon, by Rev. Andrew P. Peabody, D.D., of Cambridge; prayer of installation, by Rev. William P. Tilden of Boston; charge, by

Rev. Thomas Hill, D.D., of Cambridge; original hymn; right hand of fellowship, by Rev. Edward J. Young of Newton; address to the people, by Rev. Thomas J. Mumford of Dorchester; concluding prayer, by Rev. James Sallaway of Billerica; anthem; benediction, by the pastor.

Rev. JOHN B. GREEN has resigned the charge of the society in Bernardston, Mass.

Rev. ALBERT B. VORSE, of Sandwich, has accepted a call from the society in Littleton, Mass.

Mr. FRANCIS E. ABBOT, a graduate of the Meadville Theological School in the last class, has received a call from the society in Clinton, Mass.

Rev. WILLIAM L. JENKINS has resigned the charge of the society in Lawrence, Mass.

Rev. LEICESTER A. SAWYER has accepted an invitation to take charge of the society in South Hingham, Mass., for eight months.

Rev. SOLON W. BUSH has resigned the charge of the society in Medfield, Mass.

Rev. WILLIAM H. SAVARY has resigned the charge of the society at West Newton, Mass.

Rev. JEFFERSON MYERS FOX, of Trenton, N.Y., has received a call from the society in Fitzwilliam, N.H.

Rev. FREDERIC MAY HOLLAND has accepted an invitation to take charge of the society in Marietta, O.

Rev. FREDERIC H. HEDGE, D.D., has been invited by the Senior Class of the Cambridge Divinity School to preach their graduation sermon.

ACKNOWLEDGMENTS.

1864.			
March 24.	From W. D., for Army Fund		$1.00
„ 26.	„	First Society, Baltimore, Md., for Monthly Journals, additional	2.00
„ 28.	„	Society in Petersham, for Monthly Journals	8.00
„ 29.	„	„ „ Burlington, Vt., as a donation	66.42
„ 31.	„	„ „ Marietta, O., for Monthly Journals,	5.00
„ „	„	subscribers to "Monthly Journal" in Hallowell, Me.	5.00

April	1.	From	First Parish, Hingham, for Monthly Journals.	$10.00
"	"	"	Society in Belmont, as a donation, additional.	1.00
"	4.	"	First Unitarian Society, Cincinnati, O., as a donation $100.00	
			For Monthly Journals 72.00	
				172.00
"	5.	"	Miss L. E. Penhallow, to complete her life-membership	5.00
"	"	"	Rev. H. A. Reid, to make himself an annual member	1.00
"	6.	"	Rev. T. B. Forbush, to make himself an annual member	1.00
"	8.	"	Philemon Putnam, as a donation	5.00
"	"	"	Rev. Edward J. Young's Society, Newton, for Monthly Journals	30.00
"	9.	"	subscribers to "Monthly Journal" in Providence, R.I., through Rev. Dr. Hall . . .	60.00
"	"	"	Society in Groton, for Monthly Journals, additional	1.00
"	11.	"	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	87.50
"	"	"	Rev. W. T. Clarke, to make himself an annual member	1.00
"	12.	"	Thompson Baxter and A. R. Cushman, to make themselves annual members . . .	2.00
"	13.	"	First Parish, Portland, Me., for Monthly Journals	15.00
"	15.	"	M. De Lange, as a donation	100.00
"	"	"	an old lady, as a donation	50.00
"	"	"	Rev. James T. Hewes, to make himself an annual member	1.00
"	16.	"	Rev. Augustus Woodbury's Society, Providence, R.I., as a donation	305.00
"	18.	"	Society in Littleton, for Monthly Journals. .	16.00
"	"	"	Everett Clapp, for Monthly Journals. . . .	10.00
"	"	"	Society in Exeter, N.H., for Monthly Journals, additional	4.00
"	19.	"	Rev. D. N. Sheldon, D.D., to make himself an annual member	1.00
"	"	"	Thomas Phillips, as a donation.	1.00
"	20.	"	Rev. Dr. Hedge's Society, Brookline, as a donation	189.62
"	21.	"	Society in Trenton, N.Y., as a donation. . .	10.00
"	"	"	" " Fall River, as a donation	31.30
"	22.	"	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund.	221.20
"	23.	"	Arlington-street Society, Boston, as annual subscription	385.00
"	"	"	Mrs. Nahum Ward, Marietta, O., to make herself a life-member	30.00
"	25.	"	Society in Milton, as a donation	53.50
"	"	"	Hollis-street Society, Boston, as a donation .	237.65
"	"	"	Society in Dedham, as a donation	36.00
"	26.	"	First Unitarian Society, Brooklyn, N.Y., as a donation	165.38

THE

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THIS LIFE AND THE NEXT.

(THEIR RELATION.)

BY THOMAS STARR KING.

[The following excellent tract was published in Albany, by the Ladies' Religious Publication Society, in 1859. It seems to us desirable to reprint, and we have no doubt our readers will be pleased to see it. Those who have read it before will like to have it again; and those who have not will be glad of the opportunity. — EDITOR.]

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." — MATT. vi. 20.

WHAT is the connection between this life and the life beyond the grave? In what relation does a pure and wise religion — in what relation does Christianity, properly interpreted — set the opportunities and discipline of this world and the life hereafter? This is the question we purpose to consider now. On this subject there are broad and vital differences between the Orthodox theologies of Christendom and the conceptions that are justified by the principles of Liberal Christianity.

This is, in fact, one of the most important questions involved in the wide discussion between the two schools of

religious thought. The health of the religious sentiment itself; the breadth of our view of God's providence; the proper methods of enlightening and training the spiritual faculties; indeed, the great questions of what religion is for, and how it works in the character and in the world, — all these are involved in a correct estimate of the relation of this life to the life immortal.

Take notice that it is not the subject of *Retribution* which is to be put in the foreground. The matter and methods of retribution will be to some extent involved; but the point which stands out in relief before us here is, What is the purpose of this life, in the moral government of God, considered in connection with the disembodied life, that we believe will never end? Or rather, more definitely, which, of two conceptions that are inharmonious and hostile, is correct?

According to the evangelical Orthodox theology, this life is a *final* state of probation for a fixed destiny in the world to come. By the appointment of God, a definite and arbitrary doom awaits every soul at its entrance into the spiritual world, if it has not complied here with the conditions of salvation. This doom is something very different from the natural workings of sin in the moral and religious constitution. It is a *penalty* affixed by the pleasure of God, and forced upon the soul by his power, at the day of judgment, — just as incarceration in a dungeon, or torture upon the rack, are penalties totally different from, and additional to, the natural consequences of doing wrong, that are ordained by the laws of our frame or of our moral nature.

The Almighty governs men here, it is confessed, in large measure, by forces that work within every bosom. The good man is rewarded by peace of conscience, by the satisfactions of service, by the richer glow and altered look

of the world, by blessed habits of obedience that bring the consciousness of freedom, by the deepening sense of the nearness and friendship of the Infinite. The bad man is punished here, it is allowed, in a large measure, by the clogging of his nobler nature; by the frequent unrest of conscience; by deadness to inspiring truth and sacred joys; by the depraved quality of his life, even though he may not be conscious of its vileness; by his alienation from Infinite Purity and Love. But a very different method of government, according to the creeds, is to commence on the other side of the grave. Then the accepted souls are to be lifted to a heaven where there is to be no more moral trial; and the rejected souls are banished to a pit, where the only experience, through eternity, will be that of woe, — woe inflicted by the power of the omnipotent and offended God.

In this world, the opportunity of repentance is always offered. So long as we are this side of the tomb, there is nothing which God desires more than the penitent confession of a soul that has been disloyal. He will answer its prayer for mercy here, lend his Spirit to assist its aspiration, and pardon its offences on the ground of Christ's atonement. Even on the death-bed, he will listen to the contrite petition that is lisped in the name of Jesus. He will pardon years of monstrous guilt for one dying hour of repentant agony, in which the soul casts itself and all its hideous misdeeds upon the mercy and merits of the Redeemer; but when the eyelids close, and the lips are cold, and the earthly history is sealed, the ear of God is deaf to every cry of contrition, — the heart of God is destitute of any throb of pity. No repentance, no prayer, no desire to return to the service of righteousness, no cry of anguish, will then stir the heavens with sympathy. Mercy stops at the grave.

Such is the relation, according to the popular faith, of this life to the next. God is different there from his revelation of himself here. The laws of life are different. Christ is different. He is a Redeemer here, an Avenger there. The few years of our responsible life here — passed, too, under the pressure of a depraved nature and hostile circumstances — are the teeth of a tiny cog-wheel, and they set in motion the awful sweep of an eternal destiny.

You will see at once how this conception must affect the estimate of life, and of the office of religion as related to life. How pale it makes all ordinary concerns and duties look! What slight interest it inspires in the religious sentiment and Christian principles, as the strengthening and mellowing forces of a calm, deep, and sweet character, and the leaven of a noble society and an advancing civilization! It sets this life, and all the concerns of it, and all its laws, in sharp and dramatic contrast with eternity. It throws across this world the wide shadow of the judgment throne. It makes the eloquence of the Church converge into one burning question, — "Are you safe? have you an interest in Christ? will you comply with the terms of mercy while the short season of mercy lasts?" It makes labor for the rescue of souls from the impending and irremediable woe of eternity the one consummate duty of all Christians. It does not stimulate the Church to preach God as the patron of all goodness, and so to make integrity in business, regard for the interests of others, a noble use of power, consecration of money, sweetness of temper, cordiality of friendship, interest in all movements that promise to bless men more richly in this world, and the effort to instil high principles and trust in God by slow domestic nurture, the steady and satisfactory and indispensable signs of religious soundness and the divine

blessing. But it makes the highest Christian service consist in winning people to a technical experience that protects them against the perils that lower over the entrance to the eternal world; and it divides goodness into two distinct grades, — ecclesiastical and natural, — putting the ecclesiastical kind far above the natural. It leads men to estimate certain emotions as more savory and acceptable to God than steadfast principles which are not associated with such emotions; to feel that a public prayer of three minutes for the descent of the Holy Spirit, or an exhortation to come to Christ, is of more account, as a sign of the soul's soundness, than an hour of honorable traffic, though the man puts by a temptation to a slight falsehood which would have increased his profit; to believe that a public confession that one is a sinner, and can only be saved through the merits of Christ, is a clearer proof of spirituality than a silent curb every day on a base passion or a runaway tongue, if it is unconnected with such a confession; to feel that a donation of fifty dollars to the Foreign Mission Society is accounted of more worth in heaven than a hundred dollars devoted to the poor within a quarter of a mile; to think that God regards what is consecrated to extend the Church as a far surer sign of sanctity than what is given outside the immediate patronage of the Church to support truth, and befriend the afflicted, and open new resources for the better nature of men.

Of course, I do not mean to say that the believers in this evangelical theory of this life are never, or are very slightly, interested in good causes and good works that are independent of church interests. I do not mean, either, to imply or to hint that spiritual emotions and prayers, and ardent desires that others shall become Christians, are not excellent and indispensable qualities and exercises of a broad and ripe Christian character. They are noble and

blessed, as all openness to the Infinite in the soul is precious; but they are no better, because they are distinctively qualities that are exhibited within church enclosures, than qualities are which are shown only in the market, or at home, or are hidden in the bosom. They are no better and no more acceptable to God because they are emotions than integrity and honor and unflinching veracity are which are shown in acts. Certainly they are no more lovely and sacred, and under the patronage of Heaven, because they clothe themselves in the dress of the most devout language, than desires to enthrone justice and to assist the destitute are, because they are expressed in a vote, or in writing the leader of a newspaper, or in subscribing the circulars of a board of charity.

God, the Perfect Good, the Infinite Goodness, is the patron of all righteousness. He asks for all kinds of excellence, — for emotions and acts, for prayers and character, for the labor that extends religious truth and secular good. He does not rate ecclesiastical service any higher than loyalty outside church-lines. Can you suppose that the Ineffable Equity listens with more joy to the prayers and hymns of a conference-meeting than to the electric applause of a noble caucus, when a thousand souls respond to the denunciation of the tyranny of a president, or vow fidelity to the cause of an abused race, in spite of the scorn of a court? Do you suppose that fifty dollars on a Presbyterian subscription-paper, to send the gospel to the heathen, looks any more eloquent in heaven than the same money pledged to buy her daughter for a poor black woman from the clutch of an American slave-trader? All unselfish service for humanity, all sincere prayers and hymns and toil, are welcome to the Infinite Father, and are accounted part of the forces of the Church of Christ.

The theory of evangelical Orthodoxy makes this life

seem so dark under the awful perils of the near eternity, that the effort to get souls safe by intense assault is considered its distinctive call, and not the more broad and equable labor to nurture character, and to pour by steady influx the forces of a pure civilization into the world. Although multitudes of the best preachers and disciples of the theory are broader in their vision and fidelity, and practical conception of life, than the creed warrants, still the pressure of the system is always felt in some degree; and, in times when the Church is said to awake, — in all revival seasons, — the theory blazes forth with intenser heat: for then the great question flames out on all sides, not primarily, How can trade be made less selfish, and homes more happy, and politics more loyal, and laws more just, and the Holy Spirit — the very breath and life of God — be instituted more widely in society? but rather, How many souls can be won over to secure an interest in Christ? How can men be made to fear the coming judgment? What numbers can be wrought upon by exhortation and prayer to fly to the ark of safety, prepare for the deathbed, and make ready for the great assize which shall settle for ever their destiny?

The Christians who accept the evangelical conception of the relation of this life and the next are not wrong in bending their energies thus to the work of filling the churches, and securing as many as possible from future doom. It is not *them* we criticise: it is *the theory* which works through them, and to which they are loyal. We wonder that they pay so much attention as they do to the affairs of this world outside the Church. We wonder that they take any commanding interest in human government, in civilization, in benevolent enterprises that are secular, in politics, in provident associations, in temperance movements, in schools and asylums. If I were a fervent

believer in the "evangelical" theory of this life, I do not see how I could give any money, though I were as rich as Crœsus, to purchase a slave's liberty, or found a hospital for the blind, or build a model lodging-house, or establish an evening school, or rear a free library; no, nor even to send missionaries ten thousand miles to the heathen of the antipodes. Of what account is ignorance or bondage or blindness or hunger, in comparison with the peril of everlasting darkness, slavery, and want? "How can you ask me," I should say, "to weaken my purse for mere secular benefits, how can you even ask me to waste the precious gold in the long voyages of missionaries, when all that can be gathered of it is so trifling as an implement to arouse men to their danger; to waken the heathen that speak our own tongue, and can be counted by tens of thousands around us; to keep the fog-bell of the Church pealing the solemn and continual alarm to the myriads that are rushing thoughtlessly through the mists of the senses, to be wrecked on the breakers of death?" Let tyranny and all secular wrong run riot on the planet, undisturbed by the Church, if only she can rescue the more from that doom whose horror makes all earthly misery and injustice look utterly insignificant. Dr. Brownson was right, according to the theory of life which Catholics and Orthodox hold in common, when he said that Ireland was in far better condition than New England: for her squálid millions — the very Lazarus of nations — were within the pale of the true Church, and sure of the beatific vision; while the well-fed, cultured, and wealthy Protestants of New England will find small comfort in the eternal prison-house from the memory of their free schools and ballot-boxes and fine houses and private judgments on earth. On the theory of Calvinism, we have always felt that Dr. Nehemiah Adams's "South-side View of Slavery," and the

non-interference of the Tract Society with slavery, are justifiable and consistent. On "evangelical" grounds, we believe that Dr. Adams can defend himself fairly against Dr. Cheever.

We must utterly put away the notion that this life — so short, so treacherous, so unequal in its conditions — is our *final* state of probation. Until we do this; until we adopt the highest liberal Christian conception of its purpose, and its ties to the future, — we cannot hold a worthy conception of the character of the Infinite Father; we cannot estimate properly the breadth of the purpose and plan of Christianity; we cannot feel the inmost sanctions of duty; we cannot work wisely, steadily, and with peaceful hearts, for the good of man and the glory of God.

We are not placed here, corrupt in our very constitution, to prepare for a judgment that will decide our destiny for ever, by a fiat of Omnipotence. Man was made to be a recipient of the divine life. We are here to rise by all our faculties to the knowledge of God, the Infinite Father; to an acquaintance with his wisdom by our intellect; with his art by our love of beauty; with his law and justice by our conscience; with his very personal life and love by our finest spiritual sensibilities; and to be co-workers with him, to know something of his joy, to be a child of his adoption, a joint-heir with Christ, and not simply a creature of his power, by our consecrated will.

On every one of our distinguishing faculties there is the stamp of a great future, the possibility of unending growth, the signet of immortality. This world is simply the threshold of our vast life, the first stepping-stone from nonentity into the boundless expanse of possibility. We commence our career here, sheathed in fleshly bodies, to take our first look, through senses, of the riches of infinite thought; to learn the alphabet of the unsearchable wisdom; to get

our eyes trained, little by little, through these physical screens, to see and bear the light of the infinite glory. This world is the infant-school of the soul; and the universe, as spread out before our mortal eyes, — the physical universe, and the spiritual trials and mysteries of our discipline, — is simply our primer, our grammar, our spelling-dictionary, to teach us something of the language we are to wield in our maturity. An unbounded future; a future unfettered by any arbitrary judgments and judicial wrath of God; a future ruled by sleepless and perfect laws, of which we are to learn something here; a future for stern and beneficent education and training, — such is the vista in which we are to look from this pebble of a planet, such is the scale on which we are to project our life, such is the light in which we are to study the character of God and the meaning of Christianity.

This life our final state of probation! No opportunity for moral change, for profiting by experience, for spiritual consecration and growth, in the unwasting ages of the life to come! Think of God creating an *infinite capacity*, and affixing this law to it, — that, if it does not develop to a certain degree in thirty years, it shall be prohibited from making any advance afterwards; it shall be arrested by his hand; every stirring and throb of life shall be checked; and it shall for ever be kept in misery, too, for its failure to grow during those few years of trial, — infinitely less in comparison with its whole career than a second is contrasted with a life of seventy years! Think of the Infinite Reason ordaining such a government as that! Think of the Infinite Father establishing and sustaining such a rule!

Look at the idea in the light of an illustration. Suppose that three boys — a young Beethoven, a young Newton, a young Raffaelle — were placed in a thoroughly

appointed university, and, because they refused to study during the first hour, — were even deliberately disobedient and idle, we will say, — should be miraculously removed from it by the Infinite Intellect, and immured in a dungeon near those grounds. Soon they see their folly; they feel their ingratitude: the thirst for knowledge, a sense of the unspeakable glory of wisdom, a desire to learn and publish the charm and mysteries of truth, loveliness, and melody, stirs in their bosoms. They pledge themselves wisely and reverently to the objects for which the university was reared. They pray for release, that their faculties may be consecrated. But no: for that first hour of idleness, they are told that they are never to be permitted to study. No light shall visit them; no beauty shall be revealed to them; no starry wonders shall tempt their reason; no instruments shall provoke their genius for music. The Infinite Reason forbids them ever to learn, or to develop their glorious capacities. To all eternity they are to be kept in that dungeon, willing to study, praying to be allowed to study, burning with the agony of straitened faculties, prevented from dying, — all to illustrate the equity of the Creative Mind, who, of his own pleasure, affixed that penalty to the wandering thought and mental unfaithfulness of the first hour!

Say nothing now of justice. Can you conceive of the Infinite *Intellect* forbidding a finite mind to learn, if it desires to learn, because it was once false to its own law? Can you conceive of God interfering by his power to debar a mind from the acquisition of some of his profuse and opulent truth? You can conceive of a mind injuring its own quality, greatly damaging it, by laziness and immethodical habits, and continued violations of its inwrought laws; but when, through a bitter experience of this waste and wrong, it desires to be loyal again, and

begins to be, can you conceive of the *Creator*, the *Perfect Intelligence*, doing any thing else than offering it welcome to the whole wealth of his truth, and feeling joy in finding a new channel for his wisdom? And can you think of *Infinite Love* arbitrarily restraining a soul from rising nearer to him; from flying to him with a penitent prayer; from consecrating itself to his service, — forbidding this throughout eternity on account of its unconsecration and misuse of time in its short hour of earthly experience? The question between "evangelical" and "liberal" Christianity is, not whether a soul shall not be thoroughly punished, fearfully punished, for evil; nay, the question is not, whether a soul may not *choose* to live away from God, and true life, and substantial joy, for ever; but this is the question: "If a soul is penitent, desires to return, is willing and anxious to be a recipient of the Divine Life, and his child, will God arbitrarily and for ever prevent it, having fixed its doom at the day of judgment?" Orthodoxy says, "Yes." Liberal Christianity says, "This is blasphemy against the Infinite." It affirms that there will never be any barrier between the Infinite Love and a human soul but that soul's own alienation; and it declares with emphasis and joy, against every form of Orthodoxy, that there will never be a moment in eternity when it will not be the desire of the Infinite, and for the interests of the universe too, that the alienation of a darkened spirit should cease.

But it may be asked, "Is not the transfer from this world to the eternal world a most important and solemn thing? Is not this life, after all, in some way, a probation for the life to come? Is not death a most momentous crisis in our history?" Yes, I answer, rightly understood, death is a momentous crisis in our experience; yet not by reversing or annulling the laws under which the soul

lives here, but by giving them freer scope; not by sweeping sinful souls under one arbitrary judgment of God that for ever arrests the possibility of spiritual revival and growth, but by delivering them over to the unembarrassed action of principles that infold our life here, that rule through the whole spiritual universe, and that continually reveal the providence and justice, and perfect goodness too, of the Infinite Lord.

Let us not fail to see that this world is a state of probation or trial for the next, just as all life is preparation and probation for all coming life; and the entrance into the next state is a crisis or judgment-time in our career, on the same principle that makes youth a crisis-season to show what has been our training and fidelity in boyhood, or manhood to reveal what has been the experience of youth, or old age to test the resources and reveal the principles gained and cherished in the preceding years. The laws are solemn enough, the retributions are serious enough, without adding the dreadful and foolish assertion, that God will forbid us ever to change, — ever to be any better, — ever to make any effort to throw off our chains, and rise nearer to him.

We were born into this universe to be educated; to become acquainted with the glory of God, and receive his life, and rise into the service and fellowship of his holy will. In this state, we are spirits clad in bodies, and beginning our relations to the Infinite Spirit and Will partly through bodies. We do not go into the eternal world, at death, for the *first* time. We are in the eternal world *now*, and in the world of time and matter also. Our souls are dealing with spiritual principles and with God, as well as with outward things and cares, *every day*. We are half in the eternal world when we are on Wall Street or Broadway, when we sit in the

Legislature, when we are at our toil, when we return to our homes: that is, our souls have certain relations to justice; our minds are awake or indifferent to Infinite Truth; our active powers are dedicated or disloyal to the Infinite Love; our affections are deep and pure, or foul and shallow; we have resources and joys flowing through our duties, and through this visible world, directly from the Infinite, or we are destitute of them. Now, when we die, we pass further into the spiritual world. We pass entirely out of Wall Street, out of the bank, out of the strife of politics, out of the store, out of the home, out of the flesh, into the realm of pure truth and reality. The shell drops away, and we are face to face with the substance. The transparency that veiled and colored the light has shrivelled, and we are in the full day; we are there with our minds, will, affections, hearts, in certain states of fitness or unfitness for that which is always the real work of a human being; we are there with the central powers of our humanity strong or weak by training or abuse here; we are there with souls in harmony or at discord with the law and love of heaven.

Religion usually asks, "Are you prepared for death? Have you an interest in Christ? Are you at peace with the Holy Spirit, so that you can be protected at the last judgment?" The question with regard to the next world really is, "Are you prepared for life? Have you been so quickened by Christ, are you so receptive of the Spirit, have you so faithfully used this world, that you can go into a world where the only resources are those of your humanity, love of truth, delight in the beauty which God reveals, service of his will, joy in the reception of his life?"

The great crisis of death is, that we pass more intensely into life, and show our fitness for it. The sadness and ter-

ror of misusing this world lie in the waste of faculty, or the degradation of faculty, which sin and sloth and disloyalty produce. On this ground, the danger of low living here cannot be overrated.

You see a young man squandering his time and slighting all his privileges in the university where his father has placed him. You know that he is to obtain his living by a profession for which the university supplies the substantial training; and when you see him neglecting his mental fibres, allowing his mind to dissipate its powers, forming no habits of application and labor, laying up no resources, devoting the precious hours to listless or guilty enjoyment, you say, that, while the young man is punished continually by the kind of career he is leading, he is moving on to a crisis-season, — to a judgment-time that opens when he passes from the great school to the work of life. He goes then into the sphere where he must depend on his own treasury of powers. He goes into competition with men who have been faithful to their season of privilege. He goes where laziness brings penury; where base enjoyments are stricken from him; where there is a demand, every day, for the developed powers that he ought to have carried with him from the classes and studies of the college. There is no arbitrary doom, no definite and irreversible penalty, executed upon him by the fiat of Providence. He is not pressed into a visible hell of the mind or of society. There is no decree over him that he cannot repent of his folly, and begin anew to study, to aspire, and to obey the laws of his constitution.

And yet how terrible his punishment is! The forces of the world around him are all friendly to a disciplined and healthy mind; but he is out of tune with them. He must begin anew. He must begin, as a man, to learn what

he should have learned as a boy. He must uncoil habits with one hand, and apply the other to work which might have been done years before. He must *undo*, at bitter cost, every particle of the miserable work which idleness and faithlessness had wrought in his constitution. He must come into harmony with himself and his sphere of duty, before he can get a jot of the good which overflows at the bidding of Providence into every heart that is prepared for life.

RELIGIOUS "PERFORMANCES."

I AM disturbed by the announcement that "divine service will be *performed*." It suggests that a prayer will be "made," a sermon "pronounced," and some music "artistically rendered" by a pyrotechnic quartette, in the presence of an appreciative "audience," whose "part" (if the cast of the play includes the people in the pews) it will be to join in "reciting" a litany.

Perhaps I am a Quaker, and something more. "The Spirit giveth life;" and life is the main thing. With life comes peace and power and progress.

"But shall we not have forms?" Yes, if we have life, it will be sure to manifest itself; and the manifestation of life will always be in some form or other. Never trouble yourself about the forms, but seek first, last, and always, for *life*, and all other things shall be added. I only pray that we may have *life*, and that we may have it more abundantly. This is the one thing needful for all our churches. We have machinery enough: the power to drive it must come into our souls from God out of heaven. All the form we have without life is only so much more death.

But only the Spirit giveth life. (I mean *the* Spirit, with a capital S.) Many a man and many a church may

have put life into a form: but neither man nor church ever got life out of a form; for a form has no life to give.

If there are those who defend rites and ordinances as positive commandments, — given as tests of obedience, resting on no basis of perceived fitness, springing from no felt necessity, demanded by no appetite of the soul, but required by some arbitrary divine word which says, "Obey, and ask no questions," — to such I say, Go your ways in peace; eat your celestial saw-dust; make no wry faces, if you can help it; pronounce it manna, and be blessed. Have I not also fed on the same, and found life in spite of it?

If for babes in soul it is necessary that they should steady themselves in part, while learning to walk, by taking hold of some ordinance or rite or form; or if some of the family are weak, and can walk better by the help of crutches, — let us even join them in thanking God for the strength which is made perfect in weakness, and let them know how rejoicingly they are welcomed as fellow-travellers Zionward. It still remains true, that no crutch gives strength, though weakness may lean upon it, and, while leaning, may receive strength. Legs and feet, in good running order, are better, for all that; and, for those who can use them, they are an all-sufficient "ordinance," of the very divinest divine appointment. Happy the child who has outgrown leading-strings, and who can balance himself without a chair! Happy the man who is independent of a crutch! Oh for the great word of faith which shall touch all that limp and stumble, so that their feet and ankle-bones may receive strength! How should we see and hear them in all our temples, passing through many a gate that is "Beautiful," walking and leaping, and praising God! Let us beware that we indulge no worse sentiment than pity for those who insist that there can be no divine order, unless we all keep step with those who hobble or

fall down in a uniformity of creeping. If cripples are in a majority, I suppose the party which prefers to go on its muscle may find itself voted "outside of all healthy organization;" but not the less should we pray and exercise to become strong in the Lord and in the power of his might.

But forms give no strength. If there should seem to be a sense in which this is not wholly true, that is precisely the sense in which I wish to affirm it as *most* true; and should a thousand dear and devout brethren and sisters in the precious faith declare that their experience contradicts this, then I must make so bold as to contradict, if not their experience, at least their way of reporting it. Confronting them in love, I must say, No: you have received life while using forms, and sometimes in spite of forms, but never *from* forms.

Do they still insist that outward forms are the channels through which grace flows to the soul? Again I dogmatize: The forms which serve as channels of spiritual good are themselves spiritual and interior: heavenly grace flows into the soul through true thoughts, right feelings, and especially through that *right willing* which leads to the manifestation of the grace in right action.

"Ah, indeed! here is the very argument for forms: they suggest right thoughts, excite right feelings, and so strengthen the right purpose which leads to right action." I answer, That result comes unsought: sought, it flies. The moment you begin to *depend* upon forms, even for this secondary effect; the moment you begin to say, "I will submit myself to the influence of such and such a form, that I may *thereby* be lifted into a higher frame and a truer life,"—that moment you begin to lose your soul. The form becomes then, to some extent, an object of faith; it assumes a false sacredness; it is an idol,—the more

beautiful, the more hideous: it is truer devotion to spurn it with the foot than to bend the knee before it. The man who makes long prayers, thinking he shall be heard for his much speaking, is trusting to his prayers more than to the goodness of God. The more he prays, the more impious he grows. True, he cultivates his reverence, but misdirects it; he develops faith, but it passes straightway into superstition. Equally so with all who trust to find religious efficacy in a baptism, a sacrament, or any possible "observance." Even in respect to prayer, it is better not to speak a word than to pray downward into Pharisaism. The soul's unspoken trust in God, —

> "No wish conceived, no thought expressed, —
> Only a sense of supplication," —

is itself both prayer and answer. He who, having this spirit, deems it *necessary* to frame his desire into language, and gives himself the credit of having prayed, merely *because* he has so framed it, is in mortal peril of murdering his prayer altogether. I aim this shaft, not against the verbal prayer which the soul pours out "with strong crying" or in "low breathings," but against the prayers which are only *said*.

Herein lies the folly and the danger of all human contrivances to invigorate worship. They are meant well; but they fail, and turn to positive mischief, because the tide of attention will set toward the artificial sign rather than toward the thing meant to be signified. And so worship becomes debased and unsouled. "Know ye not that a little leaven leaveneth the whole lump?" asked Paul of converted Jews in Galatia, who imagined Christianity would be the more wholesome, and the more easily preserved and propagated, for a slight infusion of the old ceremonial element. There is a powerful and perpetual

tendency to substitute the outward and formal for the inward and spiritual. Men go through the motions, and complacently think they have worshipped God. Those who are already spiritual-minded *will* worship him with or without the system of motions; but whoever furnishes to an unspiritual people a seemingly religious *routine* has only given them facilities for self-deception, — setting them in easy grooves for running still further away from God.

Of course, these remarks apply only to those forms which are invented and employed to generate or "get up" religious feeling, and which are therefore sure to be more or less depended on for that purpose. The objections — both fatal — are, 1st, That such forms do not and cannot produce true religious feeling in unspiritual minds; and, 2d, That they needlessly facilitate hypocrisy and self-deception, by enabling those to *appear* religious who are not so, as well as by enabling those who have but little religious feeling to profess more than they possess.

There are similar if not equally strong objections to the use of fixed and stated forms for the expression of that degree of religious feeling which really exists. I fear no extended liturgy is possible which will not in a little time slide into a method of drawing nigh unto God with the mouth, and honoring him with the lips, while the heart is far from him. I say, "no *extended* liturgy," because it does not seem likely that the use of the Lord's Prayer, or the alternate reading of a few Scripture sentences by minister and people, any more than the reading of a chapter by the children at the fireside, can ever precipitate a congregation into formalism. But — I cannot put it too strongly — better no word-worship, no worship at all, than false worship. Better Friend-like silence than heartless clatter. "It is true that I swear, and you pray; but then, you know, neither of us *mean* any thing by it," was

the profane man's good-humored retort to the deacon's reproof. In that case, I must count the deacon the profaner man of the two. Alas for both! An unmeaning use of the Great Name proclaims an unmeaning life, a poverty-stricken soul.

The essence of worship — all that can make it profitable to man, or in any sense acceptable to Heaven — is "truth in the inward parts." For Heaven's sake, and for our own souls' sake, let us admit no taint of insincerity; let us open no door to pretence.

Least of all is this tolerable or excusable in the churches which assume to be Liberal; since their claim to liberalness can only be supported on the ground that they are themselves liberated from the bondage of the dead letter, and brought into the freedom of the living spirit. How shall we drown the distracting jargon of "Lo here," and "Lo there," with our clear testimony, "The kingdom of God is within you," if we ourselves are looking that it should come "with observation" or through observances? Once having heard the Sacred Voice in the soul, how can we turn again to the weak and beggarly elements whereunto so many desire to be in bondage? While bewildered multitudes are seeking vainly for the true religion, the true salvation, the true Christ, and the true heaven, in creeds, authorities, ordinances, churches, sabbaths, sacraments, sanctuaries, Bibles, and the saying of prayers, — as though these could give life, — what do we more than others, what do we but add to the Babel of noises, if we can only say, "See! here is more of the same sort; here are improved models of the same machines for grinding out faith and worship: we offer you another set of forms; we issue an improved edition of the Gospel of Outwardness"? What is this but a repetition of the old folly, which exposes us to the rebuke, "Ye have forsaken me, the

Fountain of living waters, and hewn out to yourselves cisterns, broken cisterns, which can hold no water"?

I speak out of a happy faith that God has provided some better thing for us. Let us walk in the Spirit, and be content to trust its guidance; then we shall have forms enough, and they will be full of light and power. Let us conform to the beautiful order of Nature, which yields to the plastic life, so that her outward seemings continually change, as the deep causes change, robing her with ever-varying glories. So far as we may, let us speak and pray as the Spirit gives utterance, trusting much to inspiration, and inviting more of it by our faithfulness. Oh! if the freshness, liveliness, spontaneousness, and enterprise of early Methodism, unmarred by its errors, *could* but enter into the life of our Liberal churches! if we *could* but have a system of meetings in which the religious feeling could pour itself through the social nature, so that the word of the Lord could have free course and be glorified among us! if we *could* thus call into exercise the varied and beautiful gifts which slumber now! if we *could* but believe that it is safe to let the gentle inward constraining have its way, and so *abandon* ourselves to that liberty which is the highest law! Ah, "would God all the Lord's people were prophets!"

I roll as a sweet morsel under my tongue the phrase of James Martineau, — "Christianity without priest and without ritual;" and Channing's saying, — "I find the true altar, the sweet incense, the accepted priest, in all sanctified souls;" and his exhortation at the dedication of Newport Church, — "To you, Christianity is wholly a spiritual system. Let not this house be desecrated by a religion of show; let it not degenerate into a place of forms; let not your pews be occupied by lifeless machines; do not come here to take part in lethargic repetition of sacred words;"

and the brave word of Paul which lifted Christianity out of Judaism into universality, — "Why are ye yet subject to ordinances? If ye are led by the Spirit, ye are not under the law;" best of all, and the conclusion of the whole matter, — "God is a Spirit, and they that worship must worship in spirit and in truth."

And now let us all join, as I feel we are all moved to do, in asking that most needed blessing upon our hearts and our churches, upon our ministers and people, — the descending Life! Let us together sing and pray, in willing concert of aspiration with the devout of every name, —

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

ORTHODOX ASSURANCE.

THE history of the last year in England and France contains singular evidence of the shifts to which intolerance and fear are ready to resort, that heresy and free thought may be put down. Yet in all the folly of the Consistory of Paris, or the Convocations of Oxford, there is nothing to match in its absurdity an article which the editors of the "Boston Review" have admitted without protest into the May number of their periodical. Will it be believed, that a respectable theological work, after all that has been written by critics and scholars, actually has the assurance to come forward, and assert that the text of the "Three Heavenly Witnesses," in 1 John v. 7, is genuine, and a part of the original Epistle? The audacity of such an assertion is remarkable, even in so orthodox a Review. Why, if there is any critical question concerning the text

of the New Testament settled beyond doubt or dispute; if there is any point of textual reading on which all respectable students of the New Testament, German and English, High Church and Low Church, Anglican or Dissenter, are agreed, — it is this, that 1 John v. 7 has not the shadow of a title to be considered genuine. One paragraph from Alford disposes of the question in such an absolute fashion as would seem to leave not an inch of ground for the strictest worshipper of the letter to stand upon in defending the passage. The editors of the Review are candid enough to give that passage; but they are not candid enough to say whether they accept its conclusion.

Dean Alford remarks that the passage is "omitted in all the Greek manuscripts previous to the beginning of the sixteenth century; all the Greek fathers, even when producing texts in support of the doctrine of the Holy Trinity; all the ancient versions, including the Vulgate, as it came from Jerome; and many Latin fathers." And his conclusion is, that the words are both "alien from the context," and "in themselves incoherent, and betraying another hand than the apostle's."

In answer to Dean Alford, who is cautious enough in his critical conclusions, as we all know, this "Boston Review" quotes the testimonies of Tertullian, Cyprian, Phebadius, Marcus Celedensis, Fulgentius, the African creed, and the Greek and Roman liturgies. These remarkable testimonies are to set aside the consenting voice of all the versions and manuscripts, the wise conclusions of the best and latest students of the Scripture. The witness of Eusebius he most confidently spurns; for was not Eusebius favorable to the Arians, and so "capable of corrupting the text" by leaving out this passage? And, if he was capable of doing it, is it not probable that he did it? And, if we consider his character, is there not

violent presumption" that he did let 1 John v. 7 "drop out of his revision"? And, if he did it, how can it but be that he did it designedly, "and for a sinister purpose"? And if he did it for one copy, of course he did it for fifty copies which he had the privilege and the command to prepare!

Eusebius, then, according to this complacent critic (or rather, may we not say, this biblical jester), is the scapegoat who must bear the sin of misleading all the interpreters, and hindering the orthodox reading of the inspired Epistle. The Arian Eusebius is the thief who stole from the Sacred Word this momentous text. Of course, as Eusebius wrote before the earliest of the manuscripts, they all took their cue from him. Why should "Bishop Bloomfield" wait for any more evidence about the passage? Why should he not "in his next edition take this reasoning, and agree with the old English interpreters against the 'host of German critics'?" asks our pleasant Reviewer. It will be news to most readers that the sagacious Bloomfield, whose value as a critic is so emphatically set forth by Dr. Tregelles in his critical remarks, has been made a "bishop." And there is something comical in mentioning a "new edition" of that never influential work, as if it could have authority with scholars. The opinions of Bloomfield are, among biblical scholars, what the poems of Tupper are in English literature. But even a Bloomfield cannot, in the middle of the nineteenth century, accept positively the text of the "Three Heavenly Witnesses." He will wait for more evidence; but he cannot say that the misunderstood references of four African fathers shall decide the question that all the manuscripts and versions and ordinary sources of biblical knowledge are false and defective. We doubt if the new light from Boston will set Bloomfield right.

In regard to the passages in Acts xx. 28, and 1 Tim. iii. 16, which are associated with the more famous passage from 1 John in this new critical discussion, there is some, though not much, room for question as to the true reading. There are some respectable authorities for the "received text." But this cannot be said of the "interpolation" in John's Epistle. Nothing but dogmatic prejudice can uphold what there is absolutely no critical reason for upholding. It is a shame to New-England scholarship that a Review of such standing as the "Boston Review" should admit such a travesty of all learning and sense as this extraordinary plea. The fact that the counter-opinions of Alford, Tregelles, and Tischendorf, are given by the editors at the close of the article, does not relieve it of its offensive character. The editors say that the *question is yet open*, and that "evidently the time has not yet come to close the case." But this question is no more open than the question whether Judith, or Bel and the Dragon, or the story of the chaste Susanna, belong to the Biblical Canon. Would they admit in their pages a defence of the canonical authority of these productions? Yet these have far more evidence in their favor than the text of the "Three Heavenly Witnesses." There is more evidence to show that the Epistle of Clement or the Shepherd Hermas is an inspired writing, and part of the New Testament, than there is to sustain this passage. It is pitiful that the interests of Orthodoxy should allow such trifling with scholarship and with facts.

CHANNING AND RENAN.

In the interesting volume of "Critical Essays," translated by Mr. Frothingham (the book noticed in our last number), there is an article on Channing, attractive to us for many reasons. It is well written, kindly in its tone, appreciative, in most respects, of Dr. Channing's great qualities, but full of frank dissent from many of his views, and criticism of his intellect. We propose to make a study of this study of Channing.

M. Renan has much to say in praise of our great American. Channing's name, he says, excites much sympathy and admiration in France. "A sudden fascination has attracted a number of choice spirits in England and France to his writings." Mr. Laboulaye's essays in the "Journal des Debats" "had called attention to his name, and animated enlightened minds with the desire to know more intimately the master whose renown fills all America." Channing is an "illustrious reformer:" "if not the founder, he is certainly the saint, of the Unitarians." He was "virtuous and right-minded;" "preserved all his life the energy of his moral convictions." "He meditated early and with much force all questions of social, moral, political order." "His real originality lies in his idea of a pure Christianity, disengaged from all sectarian bonds, and his abhorrence of all spiritual despotism." "He had a free and lofty tolerance:" "an indefatigable optimism was the whole of his religion." "His honesty amounts almost to genius." "His morality may be praised without reserve: it is, for us, original and new." There is nothing else in our time "that suggests these beautiful and noble moral discourses." "Never did man believe more firmly in progress." "He acknowledges no nobility but that of

virtue and work." "His ideas, inapplicable in France, seem to us to have in America an immense future." "If the problem of the universe could be resolved by rectitude of heart, simplicity, moderation of mind, Channing would have resolved it."

So much does M. Renan say in praise of Channing. Now for the reverse.

He is deficient "in that mental refinement which comes from contact with an aristocracy of intellect." "In speculation, he never went beyond the Scotch school;" he only "half understood Germany;" he "did not understand Europe, nor try to understand it." "His writings do not exhibit the smallest pretension to art or style." "He lacks information: his historical knowledge is all at second or third hand." "He has not that delicate feeling for shades of thought, which we call criticism." "He also lacks high originality of sentiment." He does not go far enough in his Protestantism: he stops half way, in the supernatural and miracles, which is "his narrow and contradictory side." "He never reached a perfectly clear statement of his own thought:" "he stopped far short of pure criticism." He is too minute in his discussion of texts of Scripture. In short, he lacks what America has hitherto lacked,—"high intellectual culture, critical knowledge." "In politics, he had little penetration." The social order he desired would be, if realized, "a good and happy people, but not a great one." "People would die of weariness there, genius would be useless, great art impossible."

In sum, M. Renan thinks that the moral element was stronger in Channing than the intellectual; that his mind did not have a high culture, or large reach, or sharp insight. He was a good man, but not a man of genius.

We shall not take the trouble to contradict this judgment: let it stand for what it is worth. But we wish to examine a little more precisely one or two of the special points made by M. Renan in opposition to Dr. Channing's supernaturalism. If we are not mistaken, they show a deficiency of the critical element in the *critic* rather than in the writer criticised.

M. Renan argues, that, to admit the supernatural element *at all*, requires that we should admit it to the full extent claimed by the Catholic Church. He says, that to admit the resurrection of Christ, and to deny his divinity (Deity), is illogical. He says that Channing "displays all the captiousness of a scholastic in establishing against the Trinitarians the sense in which Christ is the Son of God, and the sense in which he is not." M. Renan then adds, "Now, if we grant that he had a real and miraculous divinity from first to last, why not frankly call him divine?" (meaning, why not call him God?) The one demands no greater effort of faith than the other. There is no use in haggling over the supernatural," &c.

Well, what, then, *is* criticism? We had supposed that it consisted in doing this very thing which Channing does. It is in making distinctions; *not* taking things in a lump; admitting this, and refusing to admit that. Why object to Channing that he has no criticism, — "that delicate feeling for shades of thought that we call criticism," — and then object to him because he *does* distinguish between what to M. Renan seem only "shades of thought"?

Dr. Channing admits miracles, but does not admit *all* miracles. He believes in the resurrection, but not in the Trinity. Whereupon M. Renan cries out, "It is only the first step which costs!" If you admit any thing, take all. But this is what the atheist will say to M. Renan: "Why accept God, M. Renan, and yet take pains to deny

a miracle? Is not God a supernatural being? You have taken the first step in believing in any religion: why not go on, and believe the whole?"

M. Renan's argument would be just as good against any positive faith which was not also a superlative one. Why believe astronomy, if you deny astrology? Why believe chemistry, and disbelieve alchemy? Why believe in the immortality of the soul, and deny spirit-rapping? Why believe in peace, and not in non-resistance? Why believe in Christianity, and not in Mormonism? The answer is in all cases the same: Because it is our duty to be critical; i.e., to judge between each separate claim to our belief. Suppose that naturalists should say that no trees had been found more than two hundred and fifty feet, or three hundred feet, high. I measure a tree in California, and declare it to be four hundred feet high. Whereupon M. Renan says, in the interests of science, "If you believe *that*, you may as well believe it a mile high. It is only the first step which costs."

Renan objects to Channing, that, though "he preaches the most entire liberty of belief, he yet stops very far short of pure criticism." That is to say, he believes in a supernatural revelation. Does "pure criticism," then, consist in the result reached, and not in the method pursued? If Channing, in the exercise of free thought, deems a supernatural revelation the best explanation of the phenomena of Christianity, why is not that as much "pure criticism" as the opposite conclusion? M. Renan seems to say, "If, by your criticism, you come to the same results that I do, your critical method is right; otherwise it is defective."

Renan goes on to say, "If we grant the fact of a revelation made at a particular moment in history; if we grant truths divinely manifested, and consequently binding on

the conscience of him who thinks them revealed, — where is the difficulty of recognizing an outward establishment, a church teaching by supernatural illumination? It is neither easier nor harder to accept a miracle wrought eighteen hundred years ago than a miracle which is perpetuated in our own generation."

Perhaps not; but the question is not of hard and easy, but of true and false. We had never supposed that the argument against the claims of Rome was that they were *hard* to believe. We supposed that the objection to them was, that they were not supported by evidence. Renan seems to assert, that, if we find it "easy" to believe in the Roman Church, we may properly believe it. Now, there are multitudes of persons, with a taste for ceremony, ritual, sentimental religion, who love awful rites and solemn forms, who find it very easy indeed to believe in Romanism. Therefore, says M. Renan, they ought to do so.

Our author goes on thus: "Channing never saw quite clearly that the distant, if you please, but inevitable consequence, of admitting a revelation, is the admission of an authority to interpret it; the admission, in other words, of Catholicism." No: he did not see it; neither do we. God reveals himself in Nature. Do we need a scientific church to teach us by some inspired authority what is the interpretation? No: the reason of every man is the true interpreter of Nature, and not any close corporation of scholastics, pretending to teach science by an inward illumination.

God reveals himself in Christ and in the Bible just as he does in Nature. When we find what he says, we are bound to believe it in either case. In either case, our reason is the true interpreter of Nature and of Scripture.

M. Renan does not see, that, after you have your author-

itative church to explain revelation, you have not reached the end. Who is to make me sure that I understand correctly its explanation? God inspires Christ to make a revelation. Then, say the Catholics, he inspires our church to explain the revelation. But then he must inspire some one else to explain to me whether my understanding of the explanation is sound; and so on *ad infinitum*.

Christ promised the Holy Spirit to all his disciples, to lead them into all truth; to take of his, and show it to them. That is all the interpreter we need. That is enough. That, Dr. Channing believed and accepted. This gives, at last, the only certainty that any one can have.

We object, then, to our critic, that he is not critical enough. He makes religious belief a matter of taste. He says, "For my part, I would rather accept the authority of the Church than that of the Bible. The Church is more human, more living," &c. The point, however, is not what we had rather do, but what truth requires of us to do. Renan continues, and will continue for ever, a Frenchman. He judges by a certain feminine feeling, not by a manly judgment. He likes a thing; therefore it is true. He dislikes it, and so it is false.

MINISTERS FOR THE WEST.

DEAR A.,— It was with no surprise that I learned how discouraged you have become in the old and decaying parish where you have been at work for several years. Few pastors can resist the depressing influences of a neighborhood which loses almost all its young men as soon as they get old enough to engage in business for them-

selves; and I do not wonder at your desire to follow the enterprising portion of your flock to "fresh fields, and pastures ever new." At your age, and with your unwasted vigor, you cannot be expected to like the task of a man of science in Europe, who became melancholy and visionary towards the close of life, devoting himself to the occult sciences, and seeking to obtain from the bones and dust of the sepulchre the means of prolonging life. As it was said of an ancient philosopher, "Such a plant deserves a better soil." Therefore I am glad to see that you have adopted for your motto this fine passage from one of the letters of De Tocqueville: "I know not what will happen to me; but I feel certain I am more likely to start for China, to enlist as a soldier, or to risk my life in any hazardous, imprudent undertaking, than to condemn myself to the existence of a potato, like the good people whom I have just been with."

Let me warn you, however, at the very outset, that, unless you have counted the cost of this great change that you propose to make, it is best for you to stay at home. The West is no sphere for Mr. Faint-heart or Mr. Take-it-easily. Scores of men have gone out there as enthusiastic as you now appear to be; but zeal needs to be rooted in persistent courage, if it is not to wither away. If you could look over the piles of correspondence at the Unitarian rooms, the numerous letters of indignation dated in Illinois, Wisconsin, Ohio, &c., would remind you of Athanasius's story, told at the expense of death-bed baptisms: "An angel once said to my great predecessor, 'Why do you send me these sacks (these wind-bags), carefully sealed up, with nothing whatever inside?'"

Of course, you are to make some sacrifices; but do not magnify them needlessly. Literary society will not be so accessible. You will not be able to call upon Longfellow

and Lowell every now and then; and Concord will be too far off for even an occasional chat with Mr. Emerson in his own study. But perhaps you have been a trifle too free in these visits; and the poets, and the philosopher who is also a poet, will like you better than ever, when you are beheld a great way off. They are said to have taken quite a fancy to this little passage in Steffens's "Story of My Career:" "I was not one of those young men who have the boldness to crowd themselves without any reserve upon distinguished scholars. To visit Goethe in Weimar did not occur to me, interesting as it would have been to have approached him." Still, you can take their writings with you, and so commune with their spirits without the slightest risk of wearying their bodies, or helping to spoil a day for them after the style of a ruined one that Theodore Parker wails over in a letter to some friend.

Whenever you get perplexed or worried by parish cares, it will be impossible for you to pour your sorrows into the ears of wise and venerable fathers in Israel, according to the customs of the past; but have you never found yourself encumbered with advice which you could neither accept nor reject, without getting into trouble? Your new position will be at the least a great gain in independence; and with independence will come individuality, which is so nearly obscured in the vicinity of overshadowing reputations.

> "Ground in yonder social mill,
> We rub each other's angles down,
> And merge in form and gloss
> The picturesque of man and man."

Remember the bishop, who, having sought in vain to imitate the style of a more popular diocesan, had to confess at last, "I had almost marred my own natural trot by endeavoring to imitate his artificial amble."

Here in the East, every likely young man is in more or less danger of being called to a great pulpit, where the salary is three or five thousand dollars a year. If, with the most unworldly motives, he accepts the invitation, his old people quote for his benefit the striking text, "He that maketh haste to be rich shall not be innocent;" and for the benefit of his new charge, "Thou shalt not steal." Nobody will suspect you of going West from mercenary considerations. I know one of our faithful ministers out there who has never had a salary of more than three hundred and fifty dollars, and another whose maximum has been four hundred. Probably it will never be said of either of them or of you as Bonaparte said of one of his ministers: "He was so inordinately greedy of money, that he could not even write the word 'millions' without a kind of nervous agitation, and fidgeting in his chair."

You must prepare yourself for preaching in some rather queer places. Pioneer ministers often find themselves shorn of the ordinary surroundings that suggest devotion. Before you have a church, you will be lucky if your society does not occupy a succession of halls, "procured for the temporary residence of the Deity," if I may be permitted to use the expressive language of the rector of the Church of the Advent, in Boston. If the halls are used in the week as commercial colleges, you will see sums left on the blackboards; and the trained eyes of every merchant will mount each column of figures as naturally as squirrels would ascend so many trees. Sometimes, too, the halls will be in the third story; and the stairs will be so steep as to test the lungs of bulky persons. In Sparta, to be fat was an offence punishable at law; but there is no such ordinance of leanness in the West: and I know a minister who saw a portly parishioner stopping to pant it out at the head of the second flight of stairs, just

as the lesson for the day, from the one hundred and fiftieth Psalm, concluded with the unfortunate words, "Let every thing that hath breath praise the Lord."

Other trials of your gravity will be furnished by the singing. But musical luxuries often have their price; and I have noticed, that, in some churches where costly choirs provide artistic performances, there is a virtual sacrifice of all freedom of the pulpit, lest the men who pay the large bills should hear something disrespectful to Mammon. I would rather have excruciating vocalisms where the word of God is not bound, than to supply the desired dumbness concerning fashionable sins, however melodious might be the strains of my fellow-serfs at the other end of the sanctuary. The Tyrrhenians caused their slaves to be flogged to the sound of the flute; but a rod is one of the things that can never be sweetened.

It is very well that you are paying considerable attention to controversial theology; for it will be a part of your work to defend the faith once delivered to the saints. But be in no haste to assume the aggressive. Among the Greeks, sometimes the child's first bed was a shield; and not a few Western societies have been cradled in controversy. There is no invariable rule; and any course, however pacific, will be justified, if it results in success. Centuries ago, a famous military leader said, "The object of a general is, not to fight, but to conquer: he fights enough who obtains the victory."

With all your indoctrinating pains, you will meet with some adherents almost utterly indifferent to technical theology. In the West, there are earnest and true men to be depended on as helpers in every humane work; but, if they are to be classified according to belief, it must be with a Swedish poet and historian, who said, "I am not a church Christian; I am not a Bible Christian: I am, so to speak,

a Christian on my own account." One of these persons told a friend of mine with bluntest integrity, "If you think I believe half that you preach, you overrate my credulity. I come to your meeting because I hear less that shocks my common sense than at other places of the kind." Yet this man proved quite a desirable ally.

Be sure to identify yourself with the people, so that they may regard you as bone of their bone, and flesh of their flesh. "To conquer the Arab, you must first become an Arab," is a maxim with endless applications; and this is one of them. Unless you can see much to honor and love in the West, I advise you to keep away from it; for there is a reasonable demand of sympathy with the popular admiration of Western soldiers, and the general appreciation of Western rivers and fields. Indulge in unfavorable comparisons with things at the East, betray that you consider yourself an unhappy exile, and you are doomed; but throw your heart into their interests and plans, and you will find them as cordial, as generous, and as devoted a people as can be found on the face of the earth.

Above all, I charge you never to forget, that, as the representative of Liberal Christianity in a region where it is feeble and misunderstood, you have its reputation peculiarly in your own keeping. The tree will be judged by the fruit of your spirit and daily life. If your character does not commend your doctrines, your doctrines will be cast out, and trodden under foot of men. In that conspicuous sphere, the slightest moral defection will be "as when a standard-bearer fainteth." If you fall, it will be "never to rise again." Your fate will revive the memory of the slab called the Pillar of Infamy, kept by the Greeks in a cavern in the rock of the Acropolis; and on it were engraved the names of traitors and other public delinquents. If I had the slightest doubt of your uprightness, I would

not encourage your going to the West, although you might possess the finest elocution and the most pleasing address that can be imagined or desired. I like you, and trust you, first and chiefly, because I know that your whole soul responds to these best words of Thackeray: "We may not win the bâtons or epaulettes; but God give us strength to guard the honor of the flag!"

Go forth in this spirit, my young friend and brother, and your labor will not be in vain in the Lord. When I think of the warm greetings from veteran ministers in the West which await you, and your own pure and indomitable purpose, I yield to the conviction, that with continued health, and the blessing of God, you will do a noble and lasting work in the grand field that you are entering. As Carlyle wrote to Goethe of his Dumfries home, "The roses indeed are still, in fact, to be planted; but they blossom already in anticipation."

Give my love to all the brethren whom you will meet at the Western Conference. They are serving the best interests of our cause by their missionary efforts. "The fulness of the stream is the glory of the fountain; and it is because the Ganges is not lost among its native hills, but deepens and widens until it reaches the ocean, that so many pilgrimages are made to its springs."

INDIA MISSION.

UNITARIAN MISSION-HOUSE,
No. 85, DHURMTOLLAH STREET, CALCUTTA, March 22, 1864.

To the Chairman of the A. U. A. Committee for India.

DEAR BROTHER WINKLEY, — Our printing-press has arrived, after a hundred and fifty-six days on the sea. I presume it will open all in good order. It certainly marks an era in the life of our mission. . . . If we can once get

the press into working order, we can throw off a good deal of valuable material for distribution through the country. As the "Alabama" was reported prowling about the mouth of the bay, and actually burnt several ships off Singapore, we account ourselves fortunate to have received our type-preacher safe and sound.

I have been pretty busy lecturing in different places during the last four months, and happily "by request" in every instance. Two brother missionaries of sects not theologically, though perhaps ethically, Unitarian, have repeatedly called me to public speaking, as their helper in the Temperance reform. Eight or ten addresses and lectures, some of them carefully written, have thus found audience; and, in three instances, Hindoo men of progress have asked to print them at their own cost. In my daily addresses to an audience of about two hundred and twenty-five, on the radical principles of sound morals and gospel faith, something that our dear Lord Jesus said or did is always heard. Among my senior class of young men, who are part of my every-day hearers, I occasionally hear or see some half-hidden expression of dissent. It sometimes amounts to impatience, uttered perhaps in an ironical sigh, which is but too audible through the hall. I try to be very patient with it, and to overcome it with good; and it is often "given me in the same hour what I shall speak." I had rather have dissent than indifference. The audience of three or four hundred which I meet every Wednesday at the north end of Calcutta, at the "Training Academy," seems to be increasingly interested in the reception of our good things. A pleasant proof of this met me last week, in the purchase by some of their pupils, each with his own pocket-money, of twelve packets of our Boston Sunday-school Hymn and Scripture Cards, — twenty-five, as you remember, in a pack. These were young people of good families, and, of course, bought these tickets for distribu-

tion. The head-teacher was at first a little timid, and fearful of losing pupils if he distributed the Scripture-cards in the school himself. The brighter boys, however, had caught the "sacred fire," and seem nowise inclined to let it go out. On the contrary, they are beginning to make the sparks fly east and west. In looking carefully, before my last week's visit, over a quarter of a hundred cards, the principal found only four cards that he was not willing to distribute with his own hand in school-hours. If our friends are curious to know what in these four he found that staggered him, let me say, that he had not the least objection to such as contained the name and precepts of Jesus, or extracts from any part of the Bible, — not at all; it was only those which seemed to assume as proved, doctrines which his boys had had no chance to examine: yet such as declared Jesus to be "*the Saviour*," or that God "*for Christ's sake*" had forgiven our sins, he was glad to have his pupils learn, and teach even among the dear bigots in the *Zenaria* such purely Christian sentiments as —

"Who's the darling little girl
Even Jesus Christ can love?
She it is, who, meek and good,
Daily grows like him above."

Or, —

"I want to be like Jesus."

. . . . . .

"Alas! I'm not like Jesus,
As any one may see."

But he, as I said, threw out *four* from the packet of twenty-five, one of which reads, —

"'Let them come,'
Said the gentle, loving *Saviour*."

Another, —

"O gentle *Saviour!* send thy grace."

Another, — "Forgive one another, as God, "*for Christ's*

sake, hath forgiven you;" and the fourth, — the Ten Commandments in metre, — of which the second reads, —

"Before no idol bend the knee."

And the fourth, —

"Nor dare the sabbath day profane."

The Hindoos, as you know, have their religious festivals at irregular intervals of time, from two to six weeks apart, but religiously observe no sabbath nor Sunday nor seventh portion of time, like the Jews, Mahometans, and Christians.

Last Sunday, I had — let me see — some five or six interviews with — I can hardly call them classes, of from one to three or four persons each, extending from dawn to dark; though I have at present no properly public service, unless my small liturgic Sunday-school service from eleven to twelve and a half each Sunday noon may be considered public. There is a fine English Unitarian family, the M——s, whose "conversation is in heaven," and whose children say their hymns to me every Sunday morning at their own home about sunrise. Returning from that walk last Sunday, I found awaiting me at the mission-house three young men, with whom I conversed on the gospel-life till breakfast-time. These took away something to read. My Sunday school was my third meeting. I omitted to mention a daylight-talk with my Doeg boys at the Martinière bathing-rooms, about one and a half miles south of our place. Fourth was a brief meeting in a garden, with a circle of Roman Catholics, Europeans, who are my neighbors, and where there are seven or eight children. Then, towards evening, came one or two Bible-class students for two hours, to be strongly moved (as strongly as Hindoo natures may be) by the agony of Jesus in Gethsemane. At the Union Chapel in the evening, I again met, religiously, with friends. So roll on the week-days and the Sundays of your favored brother DALL.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 9, 1864. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Ware, Eliot, Sawyer, and Fox.

The India-Mission Committee reported in favor of paying the marine insurance on Mr. Dall's printing-press, in compliance with the request contained in a recent letter from him; and their report was adopted.

The Committee on New-England Correspondence reported that a very satisfactory reply had been received to the letter they were instructed at the last meeting to write to Houlton, Me.; and, in accordance with their recommendation, an appropriation of $100 was made to the society in that place, to aid them in sustaining preaching.

The Committee on Western Correspondence presented a letter from Rev. John S. Brown, of Lawrence, Kan., asking that a minister might be sent to take his place as pastor of the society there, which position he was obliged to relinquish; and the Committee were authorized to send a suitable person to Lawrence, and pay his travelling expenses from the funds of the Association.

This Committee presented a letter from Rev. Silas Farrington, giving an interesting account of his experiences at Janesville, and representing the movement there as likely to prove a decided success; also a letter from Rev. C. A. Staples, concerning missionary work at the West; and then, in compliance with the wish of the Board, Dr. Eliot gave his views on this subject.

The Army-Mission Committee reported that Mr. Mellen had been engaged to visit again the Camp of Distribution; and would leave for Alexandria the next day, with a large supply of reading-matter for the soldiers.

Mr. Clarke called the attention of the Board to the case of Charles B. Thomas, who had recently been dismissed

from his society in Chicago for immoral conduct; and requested Dr. Eliot, who had just come from there, to make a statement in regard to the matter.

Dr. Eliot said that he believed the account given in the Chicago papers to be correct; and that he had been requested by the friends of the lady, and by the society, to take such steps as might be necessary to expose Mr. Thomas, and thus prevent his continuing longer in the Christian ministry. He then read the following sent to him by the secretary of the society: —

"At a meeting of the Trustees of the First Unitarian Society of Chicago, held at the Church of the Messiah, April 17, 1864, the following resolution was adopted; viz.: —

"*Resolved*, That Charles B. Thomas, who has been acting as pastor of the First Unitarian Society of Chicago, having violated the laws of God and society, and thereby become unworthy the name of a Christian man, therefore we, the trustees, in the name of said society, hereby declare his connection with said society dissolved.

"(Signed) MURRAY NELSON, A. C. BADGER, AMORY BIGELOW, *Trustees.*

"At a full meeting of the society, held April 28, 1864, the above action of the trustees was unanimously confirmed.

"The above is a true statement taken from the records of the society. "FRED. P. FISHER,

"*Secretary of the First Unitarian Society, Chicago.*

"CHICAGO, May 2, 1864."

After some discussion, the subject was referred to a Committee, consisting of Messrs. Eliot and Clarke, with authority to publish such a statement as might seem to them best.

The President then read to the Board a communication received from Rev. S. G. Bulfinch, Chairman of the Committee on Ministerial Work of the Ministerial Union,

enclosing two resolutions, on the subject of a nearer connection of the churches of the denomination, adopted by the Union, and referred to the Committee for any further action. The letter suggested, that "one of the ways to a more perfect union among the churches would be the modification of the Association so as to make it a representative body."

Mr. Hinckley then presented for consideration an amendment to the By-laws of the Association, designed to effect the change suggested; which, after some discussion, was referred to a Committee, consisting of Messrs. Hedge, Hinckley, and Ware, to report upon at the next meeting.

After the transaction of other business, the Board adjourned to Monday, May 23.

May 23. — Present, Messrs. Stebbins, Newell, Barrett, Ware, Sawyer, and Fox.

The Treasurer presented his annual statement, duly audited by Messrs. C. H. Burrage and Thomas Gaffield, the gentlemen appointed for that purpose by the President, in accordance with the vote adopted by the Association at the last annual meeting.

The Committee to whom was referred at the last meeting the subject of amending the By-laws of the Association, reported that it was inexpedient for the Board to take any action in the matter; which report was adopted.

The President was requested to state to the Association at the meeting the next day, that, in the opinion of the Board, the present system of having a layman for Secretary should be continued.

The Secretary then read the report prepared by him, which was adopted as the Annual Report of the Executive Committee, to be presented to the Association on the following day.

The Board then adjourned *sine die*.

INTELLIGENCE.

THE MEETINGS OF ANNIVERSARY WEEK occurred as usual. THE AMERICAN UNITARIAN ASSOCIATION celebrated its thirty-ninth anniversary at the Arlington-street Church on Tuesday, May 24. As a full report of this occasion will be published in the July number of this Journal, no account need be given of it here. THE FESTIVAL took place at the Music Hall on Tuesday evening. Mayor Lincoln presided; and addresses were made by Rev. Octavius B. Frothingham, of New York; Charles Eliot Norton, Esq., of Cambridge; Rev. Frederic H. Hedge, D.D., of Brookline; Rev. William G. Eliot, D.D., of St. Louis; Rev. George H. Hepworth, and William Everett, Esq., of Boston; and Rev. William G. Scandlin, of Grafton. The great organ was played by Messrs. J. H. Paine, B. J. Lang, and W. E. Thayer. THE MINISTERIAL CONFERENCE met Wednesday forenoon, at the Arlington-street Vestry. An address was delivered by Rev. George E. Ellis, D.D., of Charlestown; which was followed by the usual discussion. THE SUNDAY-SCHOOL SOCIETY held their anniversary meeting on Wednesday evening, at the Hollis-street Church. Addresses were made by the President, Rev. Alfred P. Putnam, of Roxbury; Rev. William G. Eliot, D.D., of St. Louis; Rev. Samuel Osgood, D.D., of New York; and Rev. Carlton A. Staples, of Milwaukee, Wis. THE CHILDREN'S MISSION celebrated their fifteenth anniversary on Thursday afternoon, at the Brattle-street Church. The annual reports of the secretary and treasurer were read; and remarks were made by the president, Hon. Albert Fearing, and Rev. Samuel K. Lothrop, D.D., of Boston; John Kneeland, Esq., of Roxbury; Rev. Samuel H. Winkley, of Boston; Rev. William G. Eliot, D.D., of St. Louis; Hon. John C. Park, of Roxbury; and Rev. Joseph E. Barry, the missionary of the society. THE LORD'S SUPPER was administered Thursday morning, at the Bedford-street Church, by Rev. William G. Eliot, D.D. PRAYER AND CONFERENCE MEETINGS were held, on each morning of the week, at the different churches, and were well attended.

THE CONFERENCE OF WESTERN UNITARIAN CHURCHES will meet at Meadville, Penn., on Wednesday, June 29, and con-

tinue through the following Sunday. The opening discourse will be delivered by Rev. Cyrus A. Bartol, D.D., of Boston.

The Visitation of the Meadville Theological School will take place on Thursday, June 30. Rev. Rufus P. Stebbins, D.D., the former president, has accepted an invitation to address the graduating class and the alumni of the school on the preceding evening.

The New-Hampshire Unitarian Association will hold their annual meeting at Nashua on Wednesday and Thursday, June 15 and 16.

The Maine Unitarian Conference will hold their annual meeting at Waterville, commencing on Tuesday evening, June 21, and continuing through the two following days.

Mr. Francis E. Abbot has accepted a call from the society in Dover, N.H.

Mr. David H. Montgomery has received a call from the society at Harrison Square, Mass.

Rev. Alfred P. Putnam, of Roxbury, Mass., has accepted a call from the First Unitarian Society, Brooklyn, N.Y.

Rev. James Thurston has resigned the charge of the society in Leicester, Mass.

Rev. Charles C. Shackford has resigned the charge of the society in Lynn, Mass.

Rev. William C. Tenney has resigned the charge of the society in Marlborough, Mass.

Rev. Artemas B. Muzzey has resigned the charge of the society in Newburyport. Mass., on account of ill health.

Rev. Seth Saltmarsh has resigned the charge of the society in Petersham, Mass.

Rev. James T. Hewes, of South Boston, has received a call from the Second Unitarian Society, Portland, Me.

Rev. Alpheus S. Nickerson has received a call from the Society in Sterling, Mass.

Meadville Theological School. — The Spring Term ends on June 30. The Fall Term begins Sept. 12. The Faculty of Instruction consists of Rev. A. A. Livermore, President; Professors, Rev. G. W. Hosmer, D.D., G. L. Cary, F. Huidekoper, A. D. Mayo, D. Millard, and tutor C. A. Allen. There is a

preparatory class for those who have not received a collegiate education. $70 a year is granted to beneficiaries. The tuition, library, and use of text-books, are free to all. At the time of graduation, $50 worth of books are given to each one receiving the diploma of the school, whose circumstances require it. The school was founded by the Unitarian and Christian denomination, and has been in operation twenty years. The library consists of seven thousand eight hundred volumes. The object is to give a sound Christian education to students for the ministry.

BOOKS RECEIVED

Since our last Notice.

The Ferry-boy and the Financier. By a Contributor to the "Atlantic." Tenth thousand. Boston: Walker, Wise, & Co., 245, Washington Street. 1864.

Spectacles for Young Eyes: Zurich. By SARAH W. LANDER. Third thousand. Boston: Walker, Wise, & Co., 245, Washington Street. 1864.

Stories of the Patriarchs. By O. B. FROTHINGHAM. Twelve of the Old-Testament narratives. Walker, Wise, & Co. 1864.

These three books are each and all well suited for children and for Sunday-school libraries. We have no space nor time now to say any thing further, but recommend them to our friends.

ACKNOWLEDGMENTS.

1864.			
Apr. 26.	From	Miss Mary Glover, for Army Fund	$1.00
„ 27.	„	De Witt C. Bates, as an annual membership .	1.00
„ 28.	„	Society in Waltham, for Monthly Journals . .	33.00
„ „	„	Society in Pittsburg, Pa., as a donation . . .	5.00
„ „	„	Rev. G. L. Chaney, as an annual membership	1.00
„ 29.	„	Rev. A. Woodbury's Society, Providence, R.I., as a donation, additional	105.00
„ „	„	Mt. Pleasant Society, Roxbury, for Monthly Journals, additional	2.00
„ 30.	„	Society in South Boston, for Monthly Journals	24.00
„ „	„	Society in Baltimore, Md., for Monthly Journal, additional	1.00
„ „	„	Rev. Dr. Hall's Society, Providence, R.I., as a donation	301.06
May 4.	„	Society in Brattleborough, Vt., for Monthly Journals	12.00

May	4.	From	Mt. Pleasant Society, Roxbury, for Monthly Journal, additional		$1.00
"	6.	"	C. R., as a donation		5.00
"	"	"	C. R., for Army Fund		5.00
"	7.	"	Society in Keokuk, Io., as a donation		25.00
"	8.	"	Portsmouth, N.H., Monthly Journals	$20.00	
			Home Missions	10.00	
			India Mission	10.00	
			Army Fund	5.00	
					45.00
"	9.	"	Society in Buffalo, N.Y., as a donation, including life-membership of O. G. Steele	$150.00	
			For Monthly Journals	50.00	
					200.00
"	"	"	Rev. Dr. Robbins's Society, Boston, a donation		120.00
"	"	"	Society in Taunton, as a donation, including life-membership of Timothy Gordon		103.00
"	"	"	Rev. T. J. Mumford, as an annual membership		1.00
"	10.	"	Rev. A. S. Ryder, as an annual membership		1.00
"	11.	"	Friends in New Brunswick, N.J., as a donation		18.00
"	"	"	M. T. Rice, as an annual membership		1.00
"	14.	"	Society in Eastport, Me., as a donation		25.00
"	16.	"	Rev. C. D. Bradlee, as an annual membership		1.00
	"	"	Society in Manchester, N. H., for Monthly Journals		8.00
"	"	"	Society in Waltham, for Monthly Journal, additional		1.00
"	19.	"	Society in Sterling, as a donation		45.00
"	20.	"	Rev. A. Woodbury's Society, Providence, R.I., as a donation, additional (in all, $329.00)		24.00
"	21.	"	Society in Medfield, for India Mission		17.92
"	"	"	Rev. Ed. E. Hale's Society, Boston, a donation		360.00
"	"	"	Society in Cohasset, for Monthly Journals		12.00
"	23.	"	Society in Framingham, as a donation		55.50
"	"	"	Society in Walpole, N.H., as a donation		14.30
"	"	"	John Wilson, John Wilson, Jr., J. A. Shaw, and Rev. J. B. Green, as annual memberships		4.00
"	"	"	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund		162.50
"	24.	"	Society in Lexington, as a donation		43.00
"	"	"	Rev. R. R. Shippen's Society, Worcester, as a donation		53.60
"	"	"	Society in Brunswick, Me., as a donation		15.00
"	"	"	Rev. G. W. Skinner, as an annual membership		1.00
"	25.	"	Friends, for Army Fund		2.00
"	"	"	Rev. Dr. Hill's Society, Worcester, a donation		128.00
"	"	"	Society in Belfast, Me., as a donation		52.00
"	"	"	Rev. J. L. Hatch, H. A. Bellows, Jared Bellows, Lewis Downing, jun., Onslow Stearns, and Gustavus Walker, Concord, N.H., as annual memberships		6.00
"	"	"	Society in Warwick, for Monthly Journals		8.00
"	"	"	Society in Sudbury, for Monthly Journals		3.00
"	27.	"	Society for promoting Christian Knowledge, Piety, and Charity, for the distribution of Army Tracts		63.00

THE

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THIRTY-NINTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

The Thirty-ninth Anniversary of the American Unitarian Association was celebrated on Tuesday, May 24, 1864, at the Arlington-street Church, Boston.

BUSINESS MEETING.

The business meeting, which was fully attended, was held in the vestry of the church at nine o'clock, A.M.; the President, Rev. Rufus P. Stebbins, D.D., of Cambridge, in the chair.

After the reading of the records of the last Annual Meeting by the Secretary, Mr. George W. Fox, the Treasurer, Mr. Warren Sawyer, read the following as his Statement for the year ending April 30; and also read the Report which is appended of the Auditing Committee appointed by the President, in accordance with the vote adopted at the last Annual Meeting of the Association:—

Dr. TREASURER'S

1863.			
April 29.	To Balance as per last account		$1,651.45
	To Amount of Receipts on sundry accounts:—		
	DONATIONS: From sundry persons and societies, for the general objects of the Association	$6,409.46	
	ARMY FUND: Amount contributed for this object	2,505.95	
	ARMY MISSION: Amount contributed for this object	942.61	
	INDIA MISSION: Amount contributed for this object	793.70	
	GRAHAM FUND: Amount of income .	897.78	
	GENERAL FUND: Amount of income .	929.73	
	MERCHANDISE: Amount from sale of books and tracts, and use of plates .	325.20	
	MONTHLY JOURNAL: Amount received from subscriptions	2,274.04	
			15,078.47
	MEADVILLE THEOLOGICAL SCHOOL: Amount received in aid of this institution		140.00
	MADRAS MISSION: Amount received in aid of this object		146.00
	CALCUTTA PRINTING-PRESS: Amount received .		360.00
	Rev. J. S. BROWN: Amount directed to be paid him		62 00
	INTEREST: Amount received		2.65
	INCOME: Kendall Fund	$127.02	
	Lienow Fund	246.70	
	Perkins Fund	698.00	
			1,071.72
			$18,512.29

April 30, 1864. To Balance on hand brought down $2,189.12

The invested funds held by the Association are as follows:—

General Fund	$12,400.00
Perkins Fund	8,000.00
Kendall Fund	2,000.00
Lienow Trust-fund	3,260.00
	$25,660.00

STATEMENT. Cr.

By Amount of Payments on sundry accounts; viz., —		
Feeble Societies and Home Missions: Amount paid for these objects	$1,720.00	
Army Fund: Amount paid for Books and Tracts	3,660.64	
Army Mission: Amount paid on this account	937.58	
Merchandise: Amount paid for Books, &c.	597.00	
Expense: Amount paid for Salary of Secretary, Office Rent, Annual Meeting, &c.	2,136.50	
India Mission: Amount paid on this account	2,187.50	
Monthly Journal: Amount paid on this account	3,805.25	
		$15,044.47
Meadville Theological School: Amount paid on this account		240.00
Calcutta Press: Amount paid		360.00
Rev. J. S. Brown: Amount transmitted him		62.00
Income Lienow Fund: Amount paid Treasurer Benevolent Fraternity of Churches		246.70
Income Perkins Fund: Amount paid Students at Meadville	$120.00	
Amount paid Students at Cambridge	250.00	
		370.00
Balance on hand to New Account		2,189.12
		$18,512.29

Boston, April 30, 1864.

E. and O. E. WARREN SAWYER, *Treasurer.*

Boston, May 16, 1864. — The undersigned, appointed, under the authority of a vote of the Executive Committee of the American Unitarian Association, to audit the Annual Statement of the Treasurer, as made up to April 30, 1864, have attended to that duty, and report, that it is correctly cast and properly vouched; that the cash balance in the Treasurer's hands on that day was twenty-one hundred and eighty-nine dollars and twelve cents ($2,189.12); that the funds held by him on account of the Association were the General Fund, amounting to twelve thousand four hundred dollars ($12,400); the Perkins Fund, amounting to eight thousand dollars ($8,000); the Kendall Fund, amounting to two thousand dollars ($2,000); and the Lienow Trust-fund, amounting to thirty-two hundred and sixty dollars ($3,260); and that satisfactory bonds and certificates for the same were exhibited to us, according to the annexed schedule.

Chas. H. Burrage.
Thomas Gaffield.

After reading his Statement, the Treasurer explained, that of the balance in the treasury, April 30, only $951.60 could be appropriated by the Executive Committee; the remainder being money held in trust for specific objects, and appropriations made, but not called for.

Rev. WILLIAM T. CLARKE, of Chelsea, then moved the appointment, by the Chair, of a Committee of three to nominate officers for the ensuing year; which motion having been adopted, Rev. LEONARD J. LIVERMORE of Lexington, Rev. EDWIN G. ADAMS of Templeton, and Rev. EDGAR BUCKINGHAM of Troy, N. Y., were appointed.

The PRESIDENT stated, that, before this Committee could act, it was necessary for the Association to decide whether the system adopted three years ago, of having a layman for Secretary, should be continued.

GEORGE B. EMERSON, Esq., of Boston, said he thought experience had proved the advantage of this plan, and he would therefore move that it be continued for another year; which motion was adopted.

The Nominating Committee, after explaining that several of the gentlemen who served last year had declined a renomination, presented the following list of officers, who were duly elected by ballot: —

EXECUTIVE COMMITTEE.

RUFUS P. STEBBINS . . . . . *President.*

HENRY P. KIDDER, GEORGE LIVERMORE . . . . . *Vice-Presidents.*

GEORGE W. FOX . . . . . *Secretary.*

WARREN SAWYER . . . . . *Treasurer.*

FREDERIC H. HEDGE.	SAMUEL H. WINKLEY.
JAMES FREEMAN CLARKE.	JOHN F. W. WARE.
CHARLES H. BRIGHAM.	CHARLES LOWE.
SAMUEL BARRETT.	CHARLES C. SMITH.
FREDERIC HINCKLEY.	GEORGE O. SHATTUCK.

WILLIAM G. ELIOT	St. Louis, Mo.
GEORGE W. HOSMER	Buffalo, N.Y.
JOHN H. HEYWOOD	Louisville, Ky.
CARLTON A. STAPLES	Milwaukee, Wis.

Rev. STEPHEN G. BULFINCH, of Boston, proposed the following amendments to the By-laws of the Association, to be acted upon at the next Annual Meeting, as provided in Art. 7: —

In place of Art. 2 in the By-laws as it now stands, substitute the following: —

ART. 2. — The payment of thirty dollars shall constitute a person a life-member of this Association. The pastor of each Unitarian society, and delegates therefrom in the proportion of one to every twenty-five families connected with said society, shall constitute the annual members.

Also in Art. 3, before "directors," substitute "fourteen" for "nine."

The PRESIDENT stated that no debate on the amendments was now in order, but that they must lie over for discussion as well as action until the next meeting.

Rev. EDWIN G. ADAMS said he doubted the correctness of the President's ruling, and thought that, although amendments could not be voted upon at the time they were offered, they could be discussed. If it were not so, then, should any important changes be made next year in the amendments now proposed, they would have to lie over for action until the year following. He wished to discuss them at this meeting; but, if the Chair insisted on his decision, he should not appeal.

Rev. HENRY L. MYRICK of Eastport, Me., inquired whether the question of the Secretary's salary properly came before the Association, or was left in the hands of the Executive Committee; for, if it did come before this meeting, he wished to say that it seemed to him that

the salary which was sufficient last year would not be the coming year.

The PRESIDENT replied, that, if the subject were left with the Executive Committee, they would not, of course, be authorized to pay more than the sum fixed by the Association at the last meeting.

Rev. JOHN F. W. WARE, of Cambridgeport, moved that a Committee of three be now appointed by the Chair to nominate a list of officers to be presented at the next Annual Meeting.

Rev. ALFRED P. PUTNAM, of Roxbury, moved to amend this motion, so that the Committee, instead of being appointed by the Chair, should be nominated and chosen by the Association; which amendment was adopted, and afterwards Mr. Ware's motion as amended. Rev. EZRA S. GANNETT, D.D., Rev. EDWIN G. ADAMS, and Rev. ALFRED P. PUTNAM, were then elected to serve as this Committee.

Dr. GANNETT called attention to the previous decision of the Chair. He thought that the discussion of amendments to the By-laws was allowable at the meeting at which they were proposed; but, while dissenting from the decision, he would now, in view of the lateness of the hour, waive the right of discussion. He also suggested, that, next year, a change be made in the time of meeting, so as to afford an opportunity for a full consideration of the questions which would then come before the Association.

Rev. CAZNEAU PALFREY, D.D., of Belfast, Me., wished to have a fair understanding in relation to the decision of the President. Suppose, at the meeting next year, the amendments presented by Mr. Bulfinch were materially altered: could they then be adopted? or would it be necessary to let them lie over still another year?

The PRESIDENT replied, that he could not, of course, tell how another person would decide the question raised by Dr. Palfrey; but, if he should be called upon to decide it, he should say that any amendment which changed the *principle* of the amendment offered, if adopted, would render it necessary to lay over the original amendment for another year. He, however, expressed an earnest desire to have some one appeal from his decision that no debate was now in order, that the Association might have an opportunity of voting on the question.

As no appeal was made, and there was no other business to be transacted, the meeting adjourned to the church, to listen to the Annual Report of the Executive Committee, and addresses from the gentlemen invited to speak on the occasion.

PUBLIC MEETING.

The public anniversary meeting was held in the church, commencing at a quarter-past ten o'clock; the President occupying the chair.

The exercises commenced with a prayer, offered by Rev. SAMUEL OSGOOD, D.D., of New York; which was followed by an anthem from the choir of the church.

The SECRETARY then read the following as the —

THIRTY-NINTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The work done the past year has been, with a single exception, similar to that described in the last Annual Report. The funds at our disposal having been wholly insufficient for the cultivation of those familiar fields of usefulness where experience made sure an abundant harvest, we have not felt it right to extend our operations

to fields new and untried, however promising. The exception referred to was where an opportunity offered for effecting good without any outlay of money.

Supply of Pulpits.

Early in the year, complaints reached us, both from preachers and parish-committees, in regard to the plan then in vogue for supplying pulpits; and a strong desire was expressed that the Executive Committee should adopt measures to remedy the evil. After a careful consideration of the subject, we were thoroughly convinced of two things, — first, that the complaints against the existing system were well grounded; second, that the only effectual way of removing the difficulty was for the Association to take the work of supplying pulpits into its own hands. A plan was therefore arranged by which this business was added to the duties of the Secretary; and a circular was sent to candidates for settlement, and to parish committees, notifying them of the fact. The arrangement seemed to meet with general approval. It has now been in operation six months; and, so far as we are aware, continues to give satisfaction to all concerned.

While investigating the subject of pulpit supplies, our attention was called to facts which made us feel it a duty to offer a suggestion to committees of vacant parishes, regarding the smallness of fees usually paid for transient preaching. A circular was therefore published in the denominational papers and the "Monthly Journal," calling attention to the matter. We have been much gratified to learn that some societies have heeded our suggestion. Many, however, we regret to state, still pay for their preaching at the old rates.

This new work we have undertaken, though done without expense, we believe to be of no slight importance to

the welfare of the churches, and therefore worthy of mention in our Report.

India Mission.

The India Mission, we have reason to think, has been as successful as in any previous year. Mr. Dall, since his return from America, has devoted himself with renewed energy to his work in all its departments, and was never more hopeful as to results. His School of Useful Arts is as large and prosperous as ever; numbering, when he last wrote, some 225 pupils. In a letter recently received from Mr. Dall, he mentions with great satisfaction the safe arrival of his printing-press, which, he thinks, "marks an era in the life of the mission." Through its agency he expects to circulate a large amount of reading-matter, and thereby greatly advance his cause. Once more the friends of the India Mission are reminded of the great increase in the cost of supporting it, incident to the present high rate of exchange.

Home Missions.

A very small sum has been expended the past year for Home Missions, not because there was little to be done, but because we had so little with which to do it.

Rev. William H. Fish and Rev. John S. Brown have given a portion of their time, as for several years past, to missionary work: the former in Central New York; the latter in the neighborhood of Lawrence, Kan. Rev. Jasper L. Douthit, an earnest and faithful minister, who for several years had labored, as opportunity offered, for the spread of Liberal Christianity in Southern Illinois, has been aided somewhat, and thus enabled to devote more of his time to such labors.

An opportunity offered for doing a little missionary

work in the city of Washington during the present session of Congress, of which we gladly availed ourselves. Rev. William H. Channing having, as pastor of the Unitarian society, and chaplain of the House of Representatives, double duty to perform on Sunday, an appropriation was made, at his suggestion, to enable some of our leading clergymen to go to his assistance, and thus have Liberal Christianity preached both at the Unitarian Church and at the Capitol. The wisdom of this expenditure, we are sure, no one will question.

Feeble Societies.

The opinion was expressed in the last Report, that, during the coming year, there would be an increased demand for aid from feeble societies. Such has been the fact. Applications have been received from fourteen, located in the following places, to all of which appropriations have been made: Brunswick, Me.; Lancaster, N.H.; Montague, Rowe, Sudbury, Tyngsborough, Warwick, and Westford, Mass.; Brooklyn, Conn.; Trenton, N.Y.; Pittsburg, Penn.; Austinburg, O.; Kalamazoo, Mich.; and Lawrence, Kan. An appropriation was also made, at their suggestion, from the contribution of the San-Francisco Society to the society in Yonkers, N.Y., to assist them in building their church.

We have also aided a newly formed society at Janesville, Wis., by sending, to remain with them a few months, an experienced and successful minister; agreeing to pay any expense he might incur beyond what could be met by the sum raised in the society. In this way, if the Association only had the means, there is no doubt that strong societies might be founded in many important places at the West.

Aid to Theological Students.

The income of the Perkins Fund has been appropriated to students at the Cambridge and Meadville schools, as stated in the Treasurer's Report. The balance in favor of this fund still in the treasury is partly accounted for by the fact, that two gentlemen, who were aided some years ago when students at the Divinity School, being now settled ministers, have returned the amount received, to be used for the benefit of others situated as they once were. We deem this worthy of mention, as furnishing an example which some of the future beneficiaries of the Perkins Fund may do well to imitate.

In addition to the aid given to students, the usual appropriation has been made towards the support of the preparatory department of the Meadville School.

Monthly Journal.

It was the unanimous and earnest desire of the Committee that Mr. Clarke should continue another year editor of the "Monthly Journal;" which he consented to do on the one condition, that he should be relieved of a part of the labor of previous years by being allowed to pay contributors for a certain number of pages each month. The plan was at once agreed to; and three hundred dollars were appropriated to meet this expense for the year.

Over six thousand copies of each issue of the "Monthly Journal" have been distributed the past year. The amount of good done in this way we believe to be very great, both among our own people, and also among those belonging to other denominations into whose hands the "Journal" must often fall. We doubt if the Association has any agency better calculated than this to spread a liberal Christian faith throughout the country. Instead of six thousand copies, twenty-five thousand ought to be circulated each month.

Nor should the "Monthly Journal" be regarded as a source of income, but rather as a missionary tract, to be scattered broadcast over the land.

Books and Tracts.

So great has been the demand upon us through the whole year for *army* reading, that we have been obliged to greatly neglect the circulation of our doctrinal and other publications. Of bound volumes, we have distributed two thousand four hundred and twenty; but more than two-thirds of these were published expressly for the soldiers. The others were mostly sent to Mr. Dall, to aid him in his work; and to Rev. J. H. Heywood at Louisville, and Rev. J. G. Forman at St. Louis, to be given to the soldiers passing through those cities. Complete sets of our publications have been donated to three libraries, — the only ones from whom applications were received. Over fifteen thousand copies of the tracts of our First Series have been circulated; but, of these, ten thousand were the two entitled "How to spend a Day," and "How to spend Holy Time," printed for circulation in the army.

It is with great regret that we report so little accomplished in this department. The opportunities for distributing our distinctively Unitarian publications were never better than they have been during the past year; and nothing has prevented our more fully improving them, but the conviction, that, while this war lasts, our first duty is to the army.

As an evidence that the *sale* of our books goes on notwithstanding the war, we would mention that the publishers of the Association, Messrs. Walker, Wise, & Co., have issued during the year new editions of six of our publications, — "The Altar at Home," "Athanasia," "The Discipline of Sorrow," "The Sunday-school Liturgy,"

"Unitarian Principles confirmed by Trinitarian Testimony," and "Hymns for the Sanctuary."

Army Fund.

Though the amount contributed to the Army Fund has been larger the past year than the year before, it has been wholly inadequate to the work we wished to do. In this department, we have been continually embarrassed by lack of means; and, for this reason, have been compelled to let many golden opportunities of usefulness go by unimproved. Repeated appeals have been made in our "Journal" and elsewhere for contributions to this fund; but the response has been so feeble, that we do our friends the credit to believe that they have failed to realize how much we needed their help. An arrangement was made with one of our number, Mr. Ware, to leave his own pulpit, and visit some of the wealthy societies in this vicinity, to make a personal appeal in behalf of the Army Fund; but his illness unfortunately prevented the accomplishment of the plan. The limited means at our command we have endeavored to use to the best possible advantage. In what ways, we will now state.

Army Missions.

In the last Report, it was announced that Rev. William G. Scandlin had been appointed a missionary to the Army of the Potomac; and the earnest hope was expressed, that he might continue in that work until the end of the war. This hope was doomed to an early disappointment. Only a few weeks elapsed before our missionary was a prisoner in the hands of the rebels; and at the very time we were congratulating ourselves that he was laboring, as he so well knew how to labor, for the relief of the sufferers at Gettysburg, his captors were hurrying him, half starved, to

Richmond. The story of Mr. Scandlin's experiences during his captivity at the rebel capital has been so well told by himself in the "Monthly Journal," that no account need be given of them here. Those who have read his statement, will, we are sure, agree with us, that, however much it is to be regretted that the Army of the Potomac was deprived of the services of the missionary sent them, we have reason to rejoice, that, for two months, the Association had such a representative in Libby Prison.

The sad result of Mr. Scandlin's imprisonment was that we were deprived of his services for the rest of the year. His health was too much impaired by the hardships he had endured to admit of his again undertaking the arduous duties of an army missionary, even had it been safe for him as a paroled prisoner to put himself in the way of capture. It is entirely in keeping with rebel customs to seize, as a prisoner of war, a Christian minister on his way to relieve suffering soldiers; confine him for months in a noisome prison, with scarcely food enough allowed to keep him from starving, and then release him on a soldier's parole; and it would be equally in keeping with rebel customs, if this Christian minister were captured a second time while on a similar errand of mercy, to hang him on the nearest tree.

Every effort was made to secure the services of a suitable man to take Mr. Scandlin's place, but without success. Thus, most of the year, the Association has been, we regret to state, without a missionary in the Army of the Potomac.

Some five months since, our Army Mission Committee heard of Mr. William M. Mellen as being a person admirably adapted to the work of distributing our army publications. On inquiry, we learned, among other good things, that Mr. Mellen, actuated by a desire to be of service to the soldiers, had, of his own accord, established a

library at the Convalescent Camp, Alexandria, and collected for it, from Sunday schools and in other ways, over 3,000 volumes. With such evidence as this before us, we were not long in deciding, that we could do nothing better than to employ Mr. Mellen; and so an arrangement was at once made with him to visit the forts, camps, and hospitals in the neighborhood of Washington, for the purpose of circulating our army publications. This visit was so successful, that, on his return, he was at once engaged to go again. In these two visits he distributed 41,380 of our army tracts, and 8,750 "Soldier's Companion." Mr. Mellen has just gone out for the third time, more abundantly supplied than before with reading for the soldiers. So well satisfied are we of his fitness for this kind of work, that we think the Association ought by all means to keep him constantly employed as long as the war lasts.

Soon after the establishment, last summer, of the camp for drafted men at Long Island, our attention was called to the need of a chaplain there. An application was at once made to the commander of the post, and permission obtained to supply this need. Rev. Charles Lowe was then invited to undertake the work; who accepted the appointment, but declined taking any compensation from the Association. Parish duties prevented his occupying the place long; but, during the time he was there, he made himself exceedingly useful. When he left at his suggestion, we applied to the government for the appointment of a regular post chaplain at this camp; and now, after a long delay, we have accomplished our end, Rev. Charles Noyes having just been appointed to the position.

Army Publications.

Though our army publications have had a very wide circulation the past year, we have only occupied a small

part of the field which has been open to us. Still, as compared with the two preceding years, we certainly have reason to congratulate ourselves on the amount of work done. Of the tracts of the "Army Series," there have been distributed over 277,000; more than twice as many as last year, and five times as many as the year previous. Ten new tracts have been published in this series, all by Rev. John F. W. Ware, with the following titles: "Wounded and in the Hands of the Enemy," "Traitors in Camp," "A Change of Base," "On Picket," "The Rebel," "To the Color," "The Recruit," "A Few Words with the Convalescent," "The Reconnoisance," and "The Reveille." That the tracts issued the past year are by one author, is not because we have failed to exert ourselves to induce others to write. Many persons have been strongly urged to furnish us with a tract, but have invariably declined, on the ground, that to do such a thing successfully required a peculiar gift, which they were not aware of possessing; and so long as one of the Executive Committee had such a gift, and was willing to use it, they did not care to try an experiment, which, in all probability, would prove a failure.

Our army publications have not been confined to the tracts. Over 18,000 copies of "The Soldier's Companion" have been circulated. From the stereotype plates of "Channing's Thoughts," owned by the Association, we have printed an army edition of 1,000 copies, all of which have been disposed of; and there were purchased of the publishers, for distribution in the hospitals, 1,000 copies of "The Silent Pastor," printed expressly for us in a style suited to the purpose. Nearly all of these are now circulated, great care having been taken to put them only where such books would be appreciated. We also have made an appropriation to cover the expense of publishing

an edition of 1,000 copies of "The Soldier's Manual of Devotion," which were distributed in Western regiments by the author, Rev. J. G. Forman.

Thus much we have done for the army; and upon no work accomplished during the year do we look back with so great satisfaction and thankfulness; our only regret being that we could not more fully respond to the calls made upon us in this important department. We hope there will be no occasion to put into the next Report any such regret as this, but, on the contrary, that it may announce every dollar needed for army work supplied; and God grant it may announce also the final closing-up of the Army-Fund account!

The story of our year's work is finished. If it seem to any a small work, let them remember how limited were the means with which it was done. Of one thing they may be sure: in using the funds intrusted to us, we have aimed to keep constantly in mind the object for which the Association was formed, and to spend every dollar in such a way as in the highest degree "to diffuse the knowledge and promote the interests of pure Christianity."

We will not, however, close our Report with complaints when there is so much reason for encouragement. Though the amount contributed to the Association the past year has fallen so far short of what was needed, yet it is much larger than that of the previous year; and several important parishes, which never before aided us, have given liberally; thus showing decided progress toward that "good time coming," when all the societies of the denomination shall consider the American Unitarian Association *their* Association, and, as a religious duty, contribute every year towards its support.

REMARKS BY THE PRESIDENT.

After the reading of the Report, the President, Rev. Dr. STEBBINS, addressed the audience substantially as follows: —

BRETHREN OF THE ASSOCIATION, MEMBERS OF OUR HOUSEHOLD OF FAITH, — I welcome you once more to our Anniversary, and congratulate you on the auspicious condition of the Association. We are out of debt; we have a balance in our treasury. We have more work on our hands than we can do, and a call to new undertakings. Nature, in the glory and freshness of this luxuriant spring, is not rejoicing more exultantly at the prospect of shocks of corn and abundant fruitage, than we rejoice in the growing success and rich promise of our labors.

It is true, that, when compared with the labors of many other benevolent organizations, ours seem very limited and feeble. It is not so much in the quantity, as in the quality, of the work that we do, that we would boast, if we permitted ourselves to boast at all. Our means have been limited; but our expenses have been small. The new method adopted in administering this charity has commended itself to our churches, and enables us to spend several thousand dollars more of our income for benevolent purposes than before: so that, should our income not increase, our means of usefulness have increased by a sum thus economized; which enables us to sustain a dozen needy churches, or to aid in founding four or five new ones, each year. Measures will be taken the coming year to act more efficiently in this direction than in previous years. In the cities of the West, where there are no churches of our faith, the call is becoming loud and imperative to establish them; and we hope to hear from brethren from that section of the country on this subject. We have done little compared with our aspirations; still less in propor-

tion to our opportunities. Of one thing the friends of the cause may rest assured, — the Executive Committee had aimed to expend the money given them in the most judicious manner possible. Much more could have been done if they had had the means. In some instances, there was a generous response; but the Association desired an increase of their bounty. Our opportunities enlarge even more than our contributions.

We regret most deeply that the Rev. Mr. WARE, of the Executive Committee, — and who is almost as well known in the army through the admirable tracts he has written, and amusements which he has furnished to the hospitals, as the Lieutenant-General himself, — could not have visited some of our churches this year, as he did the last, to present the work which we are doing in the army for your charitable consideration. We are not so inconsiderate as to suppose that every page of our tracts, unrivalled in excellence as they are, is carefully read and religiously preserved; but we have the best reason to believe that they are highly appreciated, earnestly sought, thoughtfully read, and often most carefully preserved. We need more money for this work, and to enable us to send men to the field, who by their humane, Christian sympathies, and unofficial relation to the army, shall encourage and inspirit our men; especially save them from the overmastering power of the temptations of the camp.

I am not accustomed to compare our charities with those of other denominations. If we do our duty, it is enough, however meagre our work may look by the side of that of others. There are divers methods of charity, and we by no means hold that this Association is the only method by which charity may be dispensed; but I will confess to some mortification when I look around upon the wealth of the denomination, and compare with those of other de-

nominations, not the aggregate sum, but the individual sums, given to this one object, — tracts, or religious reading, for the soldier. I see that $5,000 is sometimes given by one person to other tract societies and book concerns, for this purpose; while from our millionnaires we have never received a larger sum than $100; and that was so strange an event as to call from one of the brethren, not predisposed to enthusiastic expressions, words of admiring gratitude, warm and fragrant as June. This is not because our people are not willing to give, but because they do not know our wants, and we have had no means of making them known. I believe that, if the persons in our societies whom God has blessed with riches could see our wants as we see them (and we are no visionaries), ten thousand dollars would be put in our hands in a week.

We are not discouraged, however: we have received nearly double the sum the past year which we received the year before: several societies have contributed to our funds who have never done so before. We will be grateful for growth, even though it be moderate. Still we are so oppressed with a consciousness of our needs, and the real demand for our labor, that we propose to improve this opportunity — through the speech and wisdom of men who have your confidence, and will therefore be trusted; who know, and therefore can inform you, — to impress upon you the importance of more generous support to this charity in its various labors.

I cannot take my seat without expressing my sense of bereavement, in the very atmosphere which is so fragrant, in the presence of so much to encourage and stimulate us in our work. Not only age and wisdom have been taken from us during the year, but some of the brightest and strongest and most promising of our young men have fallen upon our high places. You all remember how our hearts

palpitated and our eyes overflowed, as last year, at our anniversary, the words came burning over the wires from the golden gate: —

"San Francisco, May 25, 1863.

"Unitarians of San Francisco to Festival, Faneuil Hall, greeting.

"We opened chapel of new church Saturday, and send one thousand dollars to the mother association in Boston.

"T. Starr King."

That Starr, which glorified our evening sky, has set, — no, not that, not that; but melted away into the light of heaven. Staples and Heard, too, have gone. Heaven is richer, we are poorer, by their translation. Gird yourselves anew, brethren; close up the ranks, and onward. I see the starry crowns, the white robes, the waving palms: I hear the cry of "Victory!" "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

The President then said: We have both suffered disappointment and been made joyful in making arrangements for this meeting: disappointment, because some of the brethren, who expected to be with us, notified us at a late hour that they could not be present; joyful, because others were willing to step into the ranks and do service, without the opportunity to drill. I call upon Rev. Mr. Brigham, of Taunton, who has consented to stand in the place of another.

REMARKS OF REV. CHARLES H. BRIGHAM.

Mr. Brigham moved the acceptance of the Report. He spoke with approbation of its straightforward and business-like statement of facts, and said that it vindicated the course of the Association in retaining a layman in the office of Secretary. The Report was encouraging; and it is a

remarkable fact that all our Reports are encouraging, even when they have no story of new churches erected, or any large amount of missionary work done. The income of the Association increases, while its expense of administration is lessened. In the last year, the work of the Association has not made so much show; but it has been large, constant, and successful in various ways.

But the progress of these liberal views of religion, which the Association wishes to spread and diffuse, is not to be measured by its own small work. The prospects and success of liberal thought do not depend upon the special achievement of this body. We must look beyond this body, if we would estimate the influence of liberal opinions. We may observe this, at home and abroad, in several directions. First, see the extraordinary progress of the scientific study of Scripture; in the freer and more intelligent interpretation of the written word; in that criticism which has made the Bible more real and more interesting in its teaching and its history, even where the tone has seemed to be destructive, and some cherished opinions to have been rudely overthrown. Second, in the better philosophy of life, which all sects are coming to uphold and preach; the new theories of the worth of life for its own sake; the better estimate of its ends and purposes; the abandonment of the notion that life on the earth is only a state of probation; the doctrine of progress, more and more confidently maintained; the views of pain and sorrow; the more wisely adjusted systems of ethics; the popularity of such volumes as those of Robertson and Herbert Spencer, — all these are evidence of the growth of liberal opinion.

In the third place, the larger idea of the province and value of religious history shows the progress of liberal opinion. The latest works in this kind treat, not of the doings of sects and churches merely, not of the history of

an ecclesiastical order, not of the doings of councils or the lives of saints, but of religion as leading the race, and influencing the customs and principles of the world. Religious history is no longer acceptable or tolerable, written in the ancient way.

In the fourth place, we see the growth of liberal thought in the wider sphere assigned to religion. It is no longer limited to a technical work of salvation. It is no longer supposed to be the chief concern of preachers to make the list of church-members longer, or to conduct a work of special grace. Their province is now in instruction, in the excitement of the mind, in ministering to all sense of truth and beauty, in aiding all practical reform. The Church now must concern itself in secular affairs, and it is more and more impossible to separate the Church from the world. It becomes efficient for good just in proportion as it deals with practical duties and the issues of the time.

In the fifth place, we see evidence that liberal thought is gaining ground, in the better views of the soul and of spiritual existence that are brought forward and accepted by such numbers in and out of the Church; in the rejection of that theory which confines the soul to a future state; in the more rational idea of heaven and its joys; in the view of the future world as more than a place of reward or punishment for the sins of the present life. In this connection, Mr. Brigham took occasion to speak of Rev. Mr. Alger's "Critical History of the Future Life," published within the last year, as one of the most notable events of the year; as an honor to the denomination which could produce it; a monument of learning, patience, and courage, sure to remain, within this generation, the standard authority on this great theme in the English tongue. If the liberal thought of the country had in the last year produced nothing more than this volume, this would suffice

to make the year memorable in the progress of free thought.

Other encouragements of liberal thought were alluded to, — the wide discontent of the masses with the prevailing theology, as shown in such movements as Spiritualism and Secularism; the popularity in all sects of the most liberal and secular preachers; the bare toleration of bigotry, even when marked by intellectual force; the free tone of the secular press; the decisions of the courts, committing the public law to the side of religious freedom; the repudiation everywhere of anathemas, and the expressed sympathy with honest heresies, — these are the signs of religious progress.

A few words were added on the duty of the organized Unitarian body. While recognizing the growth of liberal opinion in the community, and in other sects, it is still a duty to sustain our own cause and work. We have new fields of labor that invite, both in the West and in the East. To fill these, we need men, and we need money. Some say, "If the money is raised, the men will appear;" others say, "Show us the men, and you shall have the money." We must have both. We must have the right kind of men, — able, earnest, self-sacrificing men. For all such there is work enough to do. The best encouragement to the Association will be for pastors and churches to find and to send out such men. Our anniversary meetings fail unless they stimulate this inquiry, and accomplish this end, of providing more *men* to do the work of Liberal Christianity; the work of the able men whose loss is so much lamented. Every church ought to give, not only its annual offering, but its living missionary. This, more than any thing else, will enlarge the hope of the Liberal Church.

And we ought also to sympathize with, and to aid, the

other liberal denominations; all Christians, who, though not distinctly of our number, are yet doing a work like ours, and parallel with ours. The liberal churches of the land, of whatever sectarian names, ought to feel that they make but one army, and ought to sustain and vindicate each other. Our sympathy should be with all who are laboring to make religion free and practical, no matter what the sound of their title may be.

The President said that he was happy to announce that the summons sent to the young State of Wisconsin had been answered, and that he had the pleasure of introducing to the audience Rev. Carlton A. Staples of Milwaukee.

REMARKS OF REV. CARLTON A. STAPLES.

Mr. President and Members of the Association, — It is with much embarrassment that I rise to speak to you on this occasion. This is the first of these anniversary meetings I have attended. I am almost a stranger among you, and shrink from addressing the critical, polished, and eloquent ministers of New England.

But we have a common cause at heart. We all love this precious faith of our fathers, and earnestly desire to strengthen and build it up in the land. Your cordial greetings to-day and your expectant faces make me feel that I am with brothers and sisters in the dear old home of our faith; and any word spoken out of the heart will receive a glad response.

I come from that section of the West where the churches of our faith are most numerous; yet my nearest exchange is eighty-five miles distant, and the next is a hundred miles.

In some portions of the West, you may travel hundreds of miles without finding a single church; yet, in all the large towns and villages, you will meet with those who

have gone out from our churches here, — your sons and daughters, whose hearts are still true to the instruction of their childhood, who hunger and thirst for the bread of life as it is presented from our pulpits and in our literature. They find nothing in the other churches to satisfy their deepest wants, and so are wandering as sheep without a shepherd. It is in behalf of these, and thousands of others scattered over that vast region, — people who are cut off from all religious sympathy, and whose nature cries out for better food than Orthodoxy can furnish them, — that I speak to you to-day; urging upon you the duty of gathering these people, who are repelled from all forms of faith around them, into churches where they may find food and rest which they crave.

It is cause for reproach and discouragement that so little has been accomplished by our labors and our expenditures in the West. We have been at work there for more than thirty years; yet, beyond the large cities and a few of the most prominent interior towns, there is no evidence of our having achieved any permanent visible results. It is a mortifying fact: but it is a fact which we must admit, and which we ought seriously to ponder, that in all that immense territory, compared with which New England is but a drop in the bucket, our faith is almost unknown; and yet, throughout its whole extent, there are vast numbers of people who can only be reached by our rational and liberal ideas. Why is it that the fruit is so long in maturing, the harvest so meagre? I can point to places, where, during the last fifteen years, twenty thousand dollars have been expended; and yet there is nothing to show for it in the form of tangible results. We have no church organizations existing in those places to-day. The seed sown has fallen where there was no earth for it to strike root in; and so the money, for aught we can show, has

been sunk. It is due largely to the manner in which we have worked. We have been trying to till ten thousand acres, when we had only labor enough to properly cultivate twenty. We have been working without system, in a hap-hazard way, on the judgment of those unacquainted with the field; expending money through irresponsible agencies; employing men who had failed to accomplish any thing in our old Eastern parishes, and who have gone West to preach, because they could find nothing else to do. It is no wonder that our cause is so weak, then, in organization. If a company of business-men should manage their affairs in this way, they would inevitably break down in six months. Men have gone West to preach, and build up churches, selecting places to work in where there was little material, where there was no prospect of growth, or the ground was fully occupied before. They have called upon this Association and upon their friends in different churches for aid; and it has been extended, without accurate knowledge of the facts of the case. So expensive churches have been built out of your contributions, when they were not needed, which were ultimately abandoned to creditors, or the fields given up altogether.

This is but a plain history of much of our work. The result is no ways different from what should have been expected. Any man of good business principles would have seen how this loose, ill-regulated way of working must end. I think we should begin in a different manner. Let every dollar be put into the treasury of a responsible Association like this. Let us as individuals and as churches say, "We will not give a cent to any man in the West, except through the established organization of our faith." Then, acting through this Association alone, let us concentrate our efforts upon a few of the most promising points, — places selected with great care, on the judgment of men

thoroughly acquainted with their condition and prospects. Let us select men of character and of talent, — men who have the power to reach and move the people, who have the faculty of organizing and carrying out such plans as may be best calculated to strengthen and build up our cause; men who have the ability to work effectively anywhere, East or West, — and keep them in these places by giving them a generous support until the churches they have formed shall be able to take care of themselves.

By adopting this course, — putting all our strength and all our money into three or four places at a time, and holding on until we have achieved a permanent success, whether it require five years or ten, — we shall add immensely to the efficiency of our work in the West. Whatever we expend, let it be put into places where there is reasonable promise of success; let it be expended in the support of men who will be a power in the community where they go, both on account of their character and their ability; and you will soon find our cause showing new vigor throughout the West, and producing far more abundant fruit.

But I turn to the more encouraging aspects of our cause. Disappointed as we have been with the visible results of our work, yet there never was a time when we had greater reason to "thank God and take courage." Our established churches are becoming strong in numbers and influence. They are a power for good in every community where they are planted. They furnish the foremost workers in all educational, benevolent, and reformatory movements. They are overcoming the bitter prejudices against the name they bear, by their fidelity to the best interests of humanity. Looking at the present condition of our churches in the West, I am satisfied that we have gained largely in strength and influence during the last three years, and that we never have occupied so advantageous a position as we do

this day; and, for the further extension and growth of our cause, we have these favorable conditions: —

First, There is the New-England element of our population, — intelligent, enterprising, strongly attached to the institutions of the land from which they have come out; men and women who think for themselves upon religious subjects, and are not inclined to receive unquestioned the opinions of priest or council. It forms a large and influential class throughout the West; and the same tendencies to liberal views in politics and religion which exist among your people here exist among them there. This is the portion of every community most accessible to our religious ideas. Our preachers meet with the heartiest response from them; and they form the nucleus around which churches may be gathered in all the cities and large towns Wherever we find a large New-England element, we are sure to find all liberalizing influences at work, — free schools, reformatory movements, and benevolent enterprises. The prevailing sentiment is always on the side of education, freedom, and humanity, — conditions most favorable to the spread of our views and the organization of churches. In my own society of near a hundred families, fully one-half, I think, are of New-England origin; and the proportion is equally large in others. We think, in the West, that New-England people are greatly improved by emigration, or else it is the best portion of the people who emigrate; for nowhere else do we find their character so high, genial, and attractive. We think there is something in our Western life which draws out all the latent manhood and womanhood of their nature; making them broader, freer, nobler than at home. And it is to this element that we most confidently appeal for sympathy and support.

Second, We have the so-called sceptical portion of the

people, — that class who stand outside of all religious organizations, and who are supposed not to believe in any thing pertaining to Christianity. They are numerous everywhere in the West; often comprise the most highly educated class in the community. It is frequently the case that the leading professional men of a town belong nominally to this class, — the lawyers, physicians, editors, and people of controlling influence. They stand aloof from all churches, but are generally active in the cause of education and philanthropy. Their spiritual wants can only be met by a faith which their reason and conscience approve. The Orthodox theology, with its views of human nature, of God, and of the future life, continually shocks and repels them. We have truths which will satisfy and elevate their souls. If they are ever to be reached by the hopes and promises of the gospel, if their spiritual wants are ever to be met, it must be through some form of liberal and rational faith. Here, it seems to me, we have a great work to do. I care very little about the so-called evangelical churches. Our mission is, not to fight them, but to provide food and rest for this large class whom they are utterly powerless to reach; hungering and thirsting souls, without religious fellowship and sympathy, among whom some of the most intelligent and generous people of every community are found.

Then this class of men is being constantly increased by the ideas and principles presented in the churches as genuine Christianity. I find a strong and growing dissatisfaction with sectarian doctrines. Why should it not be so? We cannot always keep the people from exercising their reason upon religious opinions; and, when we consider what is often taught them in the name of religion, it is a wonder that there is any faith left among thoughtful men. A case has come under my own observation, where

a doctor of divinity, called recently to the bedside of a dying girl, pure and sweet as when she came from her Maker's hand, told her that she was then suffering for her sins; that God had laid this upon her, in his wrath at her disobedience! — and another instance, where a clergyman, a neighbor of mine, said at the funeral of a little child, that he trusted she would be saved on account of the faith and prayers of her Christian mother; clearly implying that he had no hope she would be saved on her own account; that the innocence of childhood has no value in the sight of God!

Right across the threshold of the Church lie these doctrines of total depravity and vicarious atonement and everlasting punishment, — doctrines most repugnant to the common sense and the right feeling of mankind, against which human nature protests. It is the preaching of these which makes sceptics; and the wonder is that it does not make more. It proves that human nature is so strongly biassed towards religion, that it clings to it, and tries to draw comfort and strength from it, even when shorn of all its comeliness.

Then many of the clergy of the evangelical churches are becoming greatly dissatisfied with the old doctrines, and drawing nearer to us in the spirit of their preaching. Nominally they cling to the ancient landmarks, but really they are wandering far from them. Said one of them to me recently, "I am tired and sick of these old theological ideas, and cannot preach them longer; nor do the people want to hear me." We see the same tendency everywhere. People ask for a preaching which deals with things tangible and practical, concerned with their everyday life, and has a word of comfort and strength for them in their trials. We are prepared to meet this demand. We have the truth that they hunger for, but know not where to find.

Again: here is the liberalizing influence of the war. It is opening the way for our ideas in a wonderful manner. The nation has been listening for three years to the most effective liberal preaching that ever was heard. The whole drift of events has been towards the point where we stand.

There is one point upon which the people are perfectly satisfied: it is that these heroic men, who, in the country's service, have laid all that they have on the altar, and only regret that they have not other lives to offer in the cause, are not going to be eternally lost, if they die outside of an evangelical church; that for all such there is somehow a door opened into heaven. Now, it is evident that nine-tenths of them must be hopelessly lost, according to any Orthodox plan of salvation. If their faith affords the only true preparation for death, the only safeguard from the terrors and sufferings of hell, then these men, who have endured all things for country and the right, have no chance in the future.

Events have completely upset these ideas in the minds of thousands upon thousands of our people. They know it cannot be so; that the grandest and noblest spirit ever manifested by man is that of self-consecration, the giving-up of friends and home and wealth and life for country and humanity. I have been on the battle-fields and in the hospitals of our Western armies. I have seen these men meet death under the most painful and revolting circumstances, a thousand miles from home, in the swamps and on the burning hillsides of Mississippi, knowing that their bodies must be laid where wife, mother, nor child may ever look upon their graves, and yet, without a single exception, meeting death in a calm, resigned, and trustful spirit, saying, "It is all right; I have done the best I could; there is nothing to regret; I came here to die for my country:" or as one said in a Memphis hospital to his wife, who came in time to catch his dying words, "I am

only sorry I can't live till Grant has taken Vicksburg; but it is all right. If it was to do over again, I should go and enlist, though I knew I should die here." Now, these are the men whom Orthodoxy has no heaven for, because they don't belong to the Church, and can't say that they believe in a vicarious atonement, and because they sometimes use language that is more forcible than proper, and on the surface are rough and hard. We believe that goodness is always and everywhere good; and that men are to be judged by the great current of their thoughts, motives, and deeds, not by the exceptional ones. Here is the preaching which is fast liberalizing the people, — common sense applied to the events of this war, to the spirit shown by our men under all hardships and sufferings, and the future which opens before them in death.

Said a chaplain of one of your Massachusetts regiments to me, "I came out here one of the strictest men of my denomination, believing in the letter and spirit of the creed with my whole mind: but what I have seen in the camp, on the field, and in the hospital, has knocked my theology all to flinders; for I find that men who have no faith in our doctrines, men who, according to our standard, have no religion, are just as brave and true, and meet death as calmly and hopefully, as those who are counted with us by profession. It proves that my theological doctrines are not so important as I have thought them to be." So has it been with our work for the sick and wounded through the Sanitary Commission. It has brought us together from our different churches, and proved that the greatest devotion to this holy cause, and the most self-sacrificing spirit, may come from those accounted most heretical in doctrine. A Western lady, who has spent much time in the hospitals, who, as she declares, has always been a bigoted Episcopalian, said she no longer doubted the possi-

bility of salvation to those of very different creeds and of no creed. "The most faithful chaplain I have seen," said she, "was a Unitarian; and the woman who has done more for the soldiers than anybody else in the West is a Universalist."

So the war is breaking through the hard prejudices of sects, and showing people that the dogmas which divide us are not so important as the love of truth and of man which draws us together.

These, Mr. President, are some of the favorable aspects of our cause in the West. Providence is working for us in the tremendous influences of this war. The people are drawn more and more towards us by the force of events; and shall we not put forth our whole strength, in this most propitious season, to disseminate our ideas, and organize and make effective the liberal sentiment of the country? I trust that it may be so.

We want strong and vigorous preachers in our Western towns and cities. Send them to us from your full hive here. Send us men who are not of the milk-and-water sort; who think life is not intolerable out of New England; who can exist away from the State House and Boston Common; who can preach without a gown, or a church fashionably upholstered, wherever there are men and women gathered to hear. We want men of high tone and noble character, who love the cause, and are able to win for it a respectful hearing by the force of their talents. There is no use of sending any others among us. The people whom we must address, and whom we must hope to win, will not be caught by chaff. They want meat. They demand brave and earnest thoughts, food for mind and heart, served up by no timid, sleepy, half-in-earnest preacher, but by one who speaks "that he does *know*, and testifies to that he has *seen*."

With such preachers sent out by you from time to time, we have every reason to anticipate a grand and true success for our cause in the West. All that you can do to help us in this direction, I am certain will repay you a hundred-fold in the higher and healthier tone which it will give to our Western life, and in the churches which it will firmly establish throughout that vast region.

Mr. STAPLES having finished his address, the hymn commencing, "Thou whose almighty word," was sung by the congregation; after which the President announced, that Rev. Dr. Eliot, of St. Louis, would address the meeting, remarking that he would not introduce him, as he needed no introduction to any audience in this country.

REMARKS OF REV. WM. G. ELIOT, D.D.

Dr. ELIOT differed from those who are accustomed to speak disparagingly of our missionary efforts in the West. It is true that some money has been spent injudiciously, but never without good results. The churches in Cincinnati, Louisville, Detroit, Chicago, St. Louis, Quincy, Rockford, and other places, are all of them of missionary planting. The one church at Louisville, with its faithful, untiring, patriotic minister, John H. Heywood, would alone be full compensation to our cause for all the expenditure ever made west of the mountains. In proportion to what has been expended, our success has always been great; but, in fact, we have not yet learned how to expend, nor how to give, in religious enterprises. If we are ever awakened to the importance of our work, we shall confess, that, although called liberal Christians, we need a new standard of liberality. Do not complain of results, but of the insufficient means used.

Three kinds of missionary work should be carried forward in the West: *First*, That which is purely religious, not denominational. It consists in a sort of enlarged paro-

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Thirdly. There is the more general influence of education, — *the mission of civilization* and culture, — of which *schools and colleges, not churches,* are the recognized *agencies.* Wherever a Unitarian church is built, earnest *advocates of* enlarged, unsectarian education are sure to be found. The Unitarian minister is always an educator, and Unitarian doctrine will not flourish where education does not thrive. I invite your careful attention to this. Its consideration would lead me into a long discussion, out of place here; but, as educators, we have a work to do, all rough the West and South, which will task our energies

to the utmost. It is the great work of the day in the social reconstruction which must come after the war. New England must do it, as the chief agent; and neither labor nor expense must be spared. We are trying to do our part, in St. Louis, for the Mississippi Valley, and need your large and generous co-operation; not on a sectarian basis, nor to build up our churches, but as a humanizing influence, to elevate and refine society; to disseminate the principles of freedom, of patriotism, of Christian civilization, — and so prepare the way for all truth, which asks only a fair field to insure the victory.

The President then called upon Rev. Thomas J. Mumford, of Dorchester, to address the meeting.

REMARKS BY REV. THOMAS J. MUMFORD.

Mr. PRESIDENT, — Although not "down in the bill," I cannot disregard the familiar tones of your commanding voice. Whatever a man may fail to learn in the West, he is pretty sure to acquire the art of making his thoughts chip their shells in the most summary fashion; yet I shrink from having it seem that I hope to add any thing to the weight and value of the words of Dr. Eliot. I should as soon think of indorsing William B. Astor's note, expecting thereby to make it more bankable.

Our work in the West requires, for its complete performance, at least two instrumentalities, — first, stationary engines; second, locomotives. In other words, to fight the good fight of a liberal faith on the prairies and along the lakes, men must be assigned to both garrison and guerilla duties.

The permanent churches should be served, for the most part, by men of fresh energies and hopeful spirits. Therefore, the "atrocious crime of being a young man" is not

the unpardonable sin of such a ministry. Indeed, it calls in trumpet-tones for magnanimous service from our youthful preachers; and no man has paid the debt due to his profession until he has laid at least five years of his early vigor upon the altar of some missionary church. He will be an abler and happier man for life by welcoming privations and deferring matrimony for the sake of the holy cause of the truth which maketh us free. After being thus on picket-duty, or with the signal-corps, when wounded, or in any way disabled, he may fall back, and fight within intrenchments with very tolerable grace.

This work has one rather discouraging aspect. Owing to an itinerant laity, it is doubly hard in the West to establish any thing that will pass for a religious organization. But let no pastor desert his post on this account. Gradually he will attract or educate a sufficient number of deeply rooted constituents to afford the nomadic tendencies of the rest; and remember it is a great and rare privilege to address throngs of young men to-day, even if to-morrow will find half of them starting for the ends of the earth. You may not have secured all of them as members of the visible Church; but if their eyes have moistened at your pleas for the lowly, or their cheeks have flushed when you denounced prosperous wrong, you may well hope that they have been baptized with the same baptism, and you have really communed together, although no sacred water ever touched their brows, and their lips were unacquainted with consecrated wine. Whenever I have heard of such youthful hearers on distant battle-fields, who have given their lives to the country as the best possible response to the quickening words of a faithful pulpit, I have felt that heroes and martyrs are joy and crown enough for any ministry.

Much good has been done in the West by the circulation of our books and tracts. They have helped to form the opinions and to mould the characters of multitudes who were scarcely aware of the existence of our denomination. I have reasons for belief that our good President, before assuming the burden of responsibility which he bears so well, while nominally of a far different faith, used to seek and to find much light on the part of his moral and religious duties in the pages of our best literature. But more might be done through the agency of living voices whose words are with power. We have at least half a score of men of maturity of vigor, and well-known names, who ought at once to exchange a local reputation for a national one by visiting the centres of influence in all parts of the country. It would not be well to have all the light-houses collected in Boston harbor, nor to keep all the great guns close around Washington, instead of sending some of them to the front.

There would be many hardships attending this aggressive course. On their return to the East, these transient missionaries would have fearful perils and privations to recount: "In Wisconsin, the coffee is of an inferior quality. The soil of Iowa, when moistened, is characterized by too much profundity as well as tenacity. In Illinois, they say nātional and rātional when they ought to say năational and răational. In Michigan, we were obliged to sleep in the same room with strangers, to none of whom had we been introduced." But contrast these complaints with the story of an apostle who would not have been homesick at Dan, nor dismayed at Beersheba: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep."

Starr King was faithful in the discharge of this great duty. Every year or two, he visited the outposts to strengthen the hands and hearts of his isolated and lonely brethren. Nor was his generous nature satisfied with this. He often expressed a desire to visit all large cities, and all capitals of States where legislatures might be in session; not to make money by lecturing, but to preach the fundamental principles of Liberal Christianity at his own charges. Instead of thinking complacently of the indebtedness of the truth to him, he always thought humbly and gratefully of what he owed the truth. It will be a blessed day for us when we are all filled with the unselfish spirit of that liberal heart which was constantly devising liberal things.

If our divinity students mean to have the gospel live by them, as well as to live by the gospel, let the Eastern school of the prophets lose no time in forming a King association, and the Western a Conant club; and their hearts will burn within them as they talk of those noble missionaries, who, having turned many to righteousness, shall shine as the stars for ever and ever.

The President said that the Report had spoken of the Association's work among the soldiers, of their needs, and the efforts made to supply them; and he would call upon Rev. George H. Hepworth of Boston, for several months chaplain in New Orleans and vicinity, to speak upon this subject.

REMARKS OF REV. GEO. H. HEPWORTH.

From the midst of our anniversary festivities, the warmest prayer is that which goes up to ask a blessing on our brethren in the field. We miss many faces to-day; and, if I read aright the hearts of this audience, they do not care to close these services without a kindly word for those brave boys whose steady tramp toward Richmond is

heard all over New England. They left our homes three years ago; and, the next time we meet them, it may be in the soldier's home in heaven. The doors are open wide; and the broad and long procession of our most gifted and best beloved, with firm, unfaltering faith, are marching through.

It was my privilege to spend a year with the army, — the best year of my life; the only one of which I shall ever boast. I learned to admire the spirit, the endurance, the patriotism of the common soldier, who is supposed to be fighting for thirteen dollars a month, but who has placed his life at his country's service in no less a cause than that of republicanism the world over. Sir, I bow my head in the presence of every regiment of veterans, and feel that all that is best of America is in the line of battle which daily forms south of the Potomac.

The soldier, as a religious being, is a peculiar institution. He goes from your home a mere lad, in the very April of his year; and after he has once faced the foe, and heard the music of minie-ball, and held his place firmly in the charge, he is transformed at once into a man. There is a seriousness in his eye not noticed before, a soberness in his speech, a richness and depth in his heart, which makes you wonder at the change. The sailor, mid-ocean, grows to be superstitious. He feels himself to be a straw on the surface of a boiling, irresistible current. His own arm is not enough. The waters are mightier than he; and he trembles at omens, and shakes his head as he hears the wind creaking through the rigging. What the sea is to the sailor, the battle-field is to the soldier. He cannot protect himself. He never knows why he *is* hit; and he never knows why he is not hit. After a severe action, he begins to feel a presence in the air, a kind of providence

all about him. A certain sort of religiousness comes to the surface.

And that moment, sir, is, I think, the triumphant period in the life of our liberal religion. The sick soldier wants no technicalities: he cannot stop to digest doctrine. He has distilled a creed from his own rough experience, and it is very short. It has only three statements: First, That God not only holds the peoples in the hollow of his hand, and guides the nations in their course, but sees and hears every poor soldier boy from "reveille to taps." God moves with the advancing battle-line, and sees that no bullet goes astray. If he is hit, it is well, and as it should be. If he escapes, God speaks through the good fortune to his warm heart. Second, That if we would be happy even in the midst of danger, if we would be indifferent to the possibilities of to-morrow's fight, we must build up a VIRTUOUS MANLINESS that shall claim the respect of those about us, and the attention of the Most High. Third, That when the curtain shuts down upon him in the hospital, and the simple board, with his name and finis in pencil, marks his sleeping-place, the door of IMMORTALITY opens. All these things a soldier is taught to believe by his daily life. The refinements of theology have no charm for him. You only weary him if you insist upon technicalities. I have sat by the bedside of a New-England boy, and known something of his spiritual needs. They are simple, and are best supplied by our own rational faith.

And I think, sir, that this war is to enlarge our boundaries. If I have read history aright, the old Revolution it was that made Unitarianism possible. Our liberal religion did not come from the brain of Channing and Ware: it rose into being from the camp-fires of Boston Neck,

eighty-five years ago. When Baptist fought by the side of Orthodox in the Revolution, he soon lost sight of his sectarianism; and the friendship of manly hearts beating for the same great cause was stronger than opposing creeds. Toleration is a growth from true chivalry.

So I feel that our faith is peculiarly adapted to the spiritual wants of the army. It is simple; it has a short creed; it demands what every one can give, — a warm, earnest, praying heart; and it promises in return what every man yearns for, — a sense of nearness to God, and a child-like trust in the ways of his providence.

At the close of Mr. Hepworth's remarks, the audience united in singing the hymn, beginning, "O Lord of hosts, Almighty King!" and, the Report of the Executive Committee having been adopted, the benediction was pronounced by Rev. Dr. Stebbins.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 13, 1864. — The first meeting of the Committee elected Tuesday, May 24, was held this day, at three o'clock, P.M.

There were present Messrs. Stebbins, Kidder, Barrett, Winkley, Lowe, Smith, Sawyer, and Fox.

It was decided to adopt the same plan of Standing Committees as that of last year, and the following were chosen: —

On Finance.

Messrs. SAWYER, SMITH, and KIDDER.

On New-England Correspondence.

Messrs. BRIGHAM, BARRETT, and SAWYER.

On Western Correspondence.

Messrs. STEBBINS, LOWE, ELIOT, HEYWOOD, and STAPLES.

On India Mission.

Messrs. WINKLEY, CLARKE, and SHATTUCK.

On Publications.

Messrs. STEBBINS, CLARKE, BRIGHAM, LIVERMORE, and SMITH.

On Army Missions.

Messrs. WARE, STEBBINS, SAWYER, and LOWE.

On Supply of Pulpits.

Messrs. LOWE, WINKLEY, and BRIGHAM.

On Aid to Theological Students.

Messrs. HEDGE, HINCKLEY, and LOWE.

The Secretary read a note from Mr. Clarke, who was unable to attend the meeting, stating that "he should be glad to give up the editorship of the 'Monthly Journal' to any gentleman who could devote more time to it than he had been able to do; but that if the Board wished to retain his services, such as they were, during the coming year, he should not feel at liberty to decline, provided they were willing to continue the appropriation for contributors made last November." It was then unanimously voted, that Mr. Clarke be requested to act as editor of the "Monthly Journal" for another year, on the condition mentioned by him.

The President stated that Mr. Farrington had returned from Janesville, after preaching there five Sundays; having become convinced, that, to insure the success of the society, a church must be at once built; and that, to do this, aid would be required to the amount of several thousand dollars from the Association, or some other source at the East.

After some discussion, it was decided, that, before action

was taken, more definite information should be obtained; and so the subject was referred to a Special Committee, consisting of the President and Mr. Lowe, to procure, through Rev. C. A. Staples of Milwaukee, the information needed, and report at a special meeting of the Board, should it seem to them necessary to have the subject acted upon before the next regular meeting.

It was voted to send a delegate to the Western Conference, to be held at Meadville, Penn., the last week in June; and Dr. Stebbins was then elected as the delegate.

It was also voted to send a delegate both to the convention of the New-Hampshire Unitarian Association and the Maine Unitarian Conference; and Messrs. Winkley and Lowe were chosen to represent the Association on these occasions.

The thanks of the Board were unanimously voted to the Arlington-street Society for the use of their church for the Annual Meeting of the Association, May 24.

The Treasurer presented a list of seventeen questions, designed to obtain, from societies asking aid of the Association, information as to their condition; and, at his suggestion, the Committees on New-England and Western Correspondence were instructed to procure answers to all these questions before presenting to the Board any application from a society for aid.

After the transaction of other business, the Board adjourned to Monday, July 11.

INTELLIGENCE.

Mr. LIVINGSTON STONE was ordained as pastor of the Society in Charlestown, N.H., on Wednesday, June 1. The order of services was as follows: Voluntary; anthem; invocation, and reading of Scriptures, by Rev. William O. White, of Keene, N.H.; hymn; sermon, by Rev. Andrew P. Peabody, D.D., of Cambridge, Mass.; chant; prayer of ordination, by Rev. Artemas B. Muzzey, of Newburyport, Mass.; charge, by Rev. Thomas J. Mumford, of Dorchester, Mass.; hymn; right hand of fellowship, by Rev. William B. Smith, of Cambridge, Mass.; address to the people, by Rev. Henry F. Harrington, of Cambridgeport, Mass.; concluding prayer, by Rev. William F. Bridge, of Dublin, N.H.; doxology; benediction, by the pastor.

Rev. ALBERT B. VORSE was installed as pastor of the society in Littleton, Mass., on Wednesday, June 8. The order of services was as follows: Introductory prayer, by Rev. George M. Rice, of Westford; reading of Scriptures, by Rev. Henry H. Barber, of Harvard; sermon, by Rev. William P. Tilden, of Boston; prayer of installation, by Rev. Seth Chandler, of Shirley; charge, by Rev. Samuel W. M'Daniel, of Feltonville; right hand of fellowship, by Rev. Crawford Nightingale, of Groton; address to the society, by Rev. Grindall Reynolds, of Concord; concluding prayer, by Rev. Edwin C. L. Browne, of Bolton; benediction, by the pastor.

Rev. S. R. CALTHROP has resigned the charge of the society in Marblehead, Mass.

Rev. JOHN B. GREEN has declined the call of the society in Northampton, Mass.

Rev. ALPHEUS S. NICKERSON has accepted the call of the society in Sterling, Mass.

Rev. JAMES T. HEWES was installed as pastor of the Park-street Society, Portland, Me., on Thursday, June 23. The order of services was as follows: Anthem; introductory prayer, by Rev. Joshua A. Swan, of Kennebunk, Me.; reading of the

Scriptures, by Rev. James De Normandie, of Portsmouth, N.H.; hymn; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston; prayer of ordination, by Rev. John T. G. Nichols, of Saco, Me.; hymn; charge, by Rev. George H. Hepworth, of Boston; address to the society, by Rev. Charles Lowe, of Somerville, Mass.; fellowship of the churches, by Rev. Charles C. Everett, of Bangor, Me.; anthem; concluding prayer, by Rev. Amos D. Wheeler, D.D., of Brunswick, Me.; doxology; benediction, by the pastor.

Rev. JOHN B. GREEN has received a call from the society in Leominster, Mass.

THE SECOND ANNUAL MEETING OF THE NEW-HAMPSHIRE UNITARIAN ASSOCIATION was held at Nashua on Wednesday and Thursday, June 15 and 16. The following gentlemen were elected officers for the ensuing year: President, Hon. H. A. Bellows, of Concord. Vice-Presidents, John M. Hunt, Esq., of Nashua; and Rev. Charles B. Ferry, of Peterborough. Secretary, Rev. James De Normandie, of Portsmouth. Treasurer, Charles L. Richardson, Esq., of Manchester. Directors, Samuel Hale, Esq., of Dover; Rev. A. W. Stevens, of Manchester; Hon. Onslow Stearns, of Concord; Charles Burley, Esq., of Exeter; Rev. William O. White, of Keene; and Rev. Samuel B. Stewart, of Nashua. On Wednesday afternoon, a discussion took place on the question, "What is the present tendency of religious inquiry, and the relation of Unitarianism thereto?" In the evening, a sermon was preached by Rev. William O. White; after which there was a social gathering. On the forenoon of Thursday, there was a prayer and conference meeting, followed by a debate on the question, "What are the grounds on which to base our hopes of a more cordial union among Christians of every name?"

Rev. J. L. HATCH was installed as pastor of the society in Concord, N.H., on Thursday evening, June 16. The order of services was as follows: Introductory prayer, and reading of the Scriptures, by Rev. Moses G. Thomas, of New Bedford, Mass.; sermon, by Rev. Frederic H. Hedge, D.D., of Brookline, Mass.; installing prayer, by Rev. William P. Tilden, of Boston; right

hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; address to the people, by Rev. William O. White, of Keene, N.H.; benediction, by the pastor.

Rev. THOMAS WESTON, late of Farmington, Me., has accepted an invitation to take charge of the society in Barnstable, Mass., for a year.

Rev. WILLIAM A. FULLER has been requested by his former society in South Scituate to recall his resignation; and they have unanimously voted to increase his salary from eight hundred to a thousand dollars.

ACKNOWLEDGMENTS.

1864.				
May 27.	From	Rev. John Murray, as an annual membership		$1.00
„ 30.	„	Rev. A. B. Vorse, as an annual membership		1.00
„ „	„	subscribers to Monthly Journal in South Hingham		4.00
" 31.	„	Society in Westford, as a donation, including annual membership of Rev. George M. Rice.		20.00
June 1.	„	Society in Wilton, N.H., as a donation		6.00
„ 4.	„	Miss S. D. Gore, as an annual membership		1.00
„ 8.	„	Society in Newport, R.I., for Monthly Journals		50.00
„ „	„	Society in Deerfield, as a donation, additional		1.00
„ 9.	„	Society in Bangor, Me., for general purposes	$75.00	
		For Army Fund	75.00	
				150.00
„ 13.	„	a friend, for Army Tracts		20.00
„ „	„	a friend, for Army Tracts		10.00
„ 14.	„	Rev. Silas Farrington, as an ann. membership		1.00
„ 15.	„	Society in Beverly, as a donation		152.55
„ „	„	Rev. Samuel A. Devens, as a donation, including $30 to make himself a life-member		50.00
„ 16.	„	A. H. White, as a donation		4.00
„ „	„	William H. Savory, for Army Fund		5.00
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A SERMON ON SIN.

BY REV. C. C. EVERETT, BANGOR, ME.

JAMES i. 15: "Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

I HAVE, to-night, to speak to you of sin. This we are apt to consider the great mystery of the universe. It is the blot that darkens our theology as well as our life; the stumbling-block alike of our speculation and our philanthropy. Think only what the world would be without sin. Look at the structure of mind, and of body, and of society. Think of the family, with all its dear associations. Think of the relations of friendship, of neighborhoods, and of nations. Look at the many channels of activity that are open to us. Look at the manifold delights that are given us, at the sympathy that lightens sorrow, and at the great love that broods over all. I suppose, that, if one should plan an ideal world, one could not form a more perfect, a more beautiful image than that of this world without sin. Suffering, to some extent, would have to be, I suppose, in the picture of this ideal world; for, if the soul did not need its purifying, it would need its strengthening and its hardening. But sin is in the world. We find everywhere its

defiling presence. It drives away the quiet joy of homes. It brings hatred into society. It tramples on the weak. It makes merchandise of the best affections, of the noblest faculties. It changes every thing. If our thought of heaven could hardly be fairer than the thought of this world, as a sinless world; so our thought of hell could hardly be fouler than many a spot on this same earth has been made by sin. When we flee from man's weakness to God's omnipotence, we are met by the same dark presence. God's love and holiness are omnipotent, we say; yet sin ravages his earth, consuming his children, corrupting their souls, and often, where it cannot corrupt their spirits, crushing their lives.

In speaking of sin, I shall thus have to consider it under two aspects. First, we shall have to examine its nature and its laws; secondly, we shall have to seek its place in God's universe. Our first question, then, will be, What is sin? and the second will be, Why is it? The first involves the scientific view of sin; the second, the metaphysical or theological view of it.

In treating of the subject, it is the first of these aspects that will demand the greatest part of our time and thought; for it is in the consideration of this that we shall obtain the most definite and positive results. Some have thought it, indeed, impossible to define sin. Sin, they have said, is the exceptional, the lawless, the disorderly. Laws we may systematize; order we may define and describe: but the lawless and the disorderly, by their very nature, forbid systematizing, and exclude definition. Science, however, gives us larger and truer views. There is nothing lawless, nothing disorderly, in the universe. Every thing has a law and an order of its own. Disease has its laws, no less than health. Death itself, the great disturber, the great disorganizer, is no less orderly and regular than life. Indeed, it

is easier to define death than life. I can tell you what death is; I can unfold to you the nature and the laws of dissolution: but what life is—this is the question that sets at nought our science. Death we can analyze and comprehend. The vital power has fled before our analysis can begin. Thus my task is comparatively easy, to tell you what sin is. His would be the labor who should undertake to explain what is that infinite life that conquers sin. The subject has indeed been darkened by speculation, and obscured by dogmatic theory. Before proceeding, then, to the direct discussion of the subject, it will be necessary to refer to two different views of sin that have been commonly held, in order to remove them out of our way. The first of these makes of sin a theological abstraction. It is easy to see the effect of this. If I should tell you that you were all wicked and base, you would be surprised. Some would be angry; some would be amused. But if I should say to you, "You are all sinners," it would make very little impression. Nobody's feelings would be hurt; no one would be angry. No one would even be amused. It would be received as a truism, and yet no one would be troubled by it. Why is this? One reason is, that we have been taught that sin is a universal and unavoidable part of our human nature. We have it by no fault of ours, but by inheritance, as we have our bodily weakness. Tell a man that he is a weak creature, he cannot reach even to the moon, and he will answer, untroubled, "Of course I cannot: nobody can." Tell a man that he is a sinner, and he will answer in the same spirit, "Of course I am: everybody is." The confession of many a man would be, "Of course I am a sinner." The burden of sin is thus like the weight of the atmosphere, which presses on all, is taken for granted, and forgotten. No amount of preaching could make a man feel the fifteen-pound weight of atmosphere, that presses on

every square inch of the surface of his body, to be a burden. The great reason for this indifference to sin, however, is, that the Church has separated it from any connection with our moral nature. I once heard from a good lady this very thoughtless, but at the same time very true, expression of the notion of sin prevalent in the churches: "A man," she said, "can be totally depraved, and yet be a very good man." That is to say, a man might have all of Adam's sin, all of this ecclesiastical sin, all of this total depravity, and yet his moral nature be unharmed. This is the reason that men bear to be told that they are sinners. It does not mean any thing bad; or, rather, it does not mean any thing.

The Church has added to this nonentity of the word "sin" by inventing ecclesiastical sins; that is, it has called things sinful that have no moral wrong connected with them, that thus do not differ perceptibly from what are allowed to be innocent. These artificial and technical sins have been so much dwelt upon, that they have kept the real ones in the shade, and given them a certain respectability. In India, it is a sin to eat beef. No wonder that it is there no sin to lie. In Catholic countries, it is a sin to eat meat on Fridays. In Protestant New England, what a catalogue could be made of innocent recreations, of unavoidable beliefs, which have been classed as sinful! Thus the Church has spent much of its strength in fighting phantoms of its own conjuring, and by so much has the moral sense of the world been deadened. The truth of what I have said may be seen by observing the different effect produced by putting any definite moral meaning into the word. When the Church, for instance, began to say that slavery was a sin, what a startling effect was produced! Before, it had been firing with blank cartridges. Now it was evident that something more real was going on. Men that had slum-

bered all their lives, under the imputation of being sinners, were aroused when they found the word meant any thing. I speak of this because it is an example on a large scale. The same effect is produced, to a greater or less extent, when any habit or act, common or dear to any, with any real moral wrong connected with it, is called sinful.

As a re-action against the views of sin which I have described, which sever it, to so very great extent, from any real connection with our true life, it has been often affirmed, on the other hand, that sin is merely the doing of what we know to be wrong. This definition, by its simplicity, commends itself to many minds. I wish it were true. But it is, unfortunately, not deep and broad enough. The most terrible thing about sin is its power to blind. Sin deceives, stupefies, deadens. We say, Do right, and shun the wrong; but who shall tell, in every case, what is right, and what is wrong? The young man begins life, abhorring sin. How should he know that the respectable adviser that comes to him with precedents and credentials from society, and leads him pleasantly along smooth paths, so easy and smooth at first,—how should he know that this is sin? The passionate man does not say to himself, "Now I am angry and unreasonable." He says, "I am not angry. I don't care a straw about the matter. It is the principle of the thing that I look at; and that fellow is a miserable mean scamp, who ought to be punished, and I would like to have the punishing of him." The envious and discontented man does not say, "I am a poor fool, looking only at the dark when there is so much brightness." No: what he says is, "I am a misused person. Nothing goes right with me, while all my neighbors are prospering." The close, mean man has an excuse, plausible enough, for every separate piece of stinginess; the neglectful man, for every particular neglect. They do not put all together, and see their lives as one

great neglect, one great, cold, empty meanness. The sensualist and the rumseller do not look at that part of their work which is black with corruption. Thus every mood justifies itself; every act glosses itself with fine names. I do not say that a man never does what he knows to be wrong: your consciences would cry out against me if I did. There are times when a man weighs the guilt of an action with its price, and accepts the price in spite of the guilt. There are times when a man, sold to some evil habit, sees its vileness, yet feels himself unable to contend against it. What I do say is, that if you will look over your lives, and separate the actions which you did with a full knowledge of their evil, you will have done a good work. But you need not flatter yourselves that you have got all the sin out of your lives. These are as the spray to the cataract. Sin blinds and deadens. It is the housebreaker, that holds the chloroform to your nostrils, and then robs you.

This examination of false and imperfect theories of sin has not been wholly fruitless of positive results. We have learned, from the deficiency that we have felt in these, first, that sin has a real connection with our lives, — that it is not independent of our responsibility; and yet, secondly, that it lies deeper than our wills. Let us now attempt to reach a more true and comprehensive view. To do this, we must glance at the natural and perfect condition of human life, just as, in the study of our physical nature, the science of pathology, which treats of the diseases of the body, has to recognize, in a general way, physiology, which treats of its natural and normal state.

If we take simply historical facts and data, we find, that, from the earliest period, man has been emerging from a state of barbarous and savage life towards one of civilization. I make here no question as to whether this savage

state was the result of a previous fall or a previous elevation. I simply take this as the earliest reliable historic starting-point. The principle of savage life is, every man for himself. The principle of a true Christian civilization is the mutual interdependence of all. The life of the savage is but little above that of the beast. The civilized Christian man stands but little lower than the angels. We may therefore assume, without affirming any thing in regard to the origin of the human race, or the degree of perfection which it will reach upon this earth, for the one pole of this grand movement, the animal life; for the other, the largest conceivable principle of love and of mutual service. We may, then, speak of the progress of the race as being in the direction from the beastly towards the heavenly. The life of the animal is based on selfishness; the life of the Christian man, on love. The savage, in the deepest barbarism, has to stand for himself and by himself. He has no standard but his own good; no law but his own caprice; no defence but his own strength or cunning; no divinity but the material forms and forces, the stocks and the stones and the elements, that are about him. The Christian man has learned to submit to law, to sacrifice his own good to that of others, to live in the recognition of a God who is the infinite love. The same is true of our individual growth. The infant has simply animal wants. Its only safety, its only possibility of life, is in its persistent demand for the supply of these. Its life is in itself. It has no recognition of others and their claims. Afterwards, if its spiritual development is complete, it learns to deny itself for the good of others. We have thus two extremes. At the one, we have the animal nature; at the other, the spiritual. The principle of the animal life is selfishness: the principle of the spiritual life is love. In the natural life of the race and the individual, we have a progress, away from one of

these extremes, toward the other. Here we can see what sin is. Sin consists in the disturbance of this harmonious relation. It is selfishness in an atmosphere of love. It is materialism in the presence of spiritual truth. It is the instinct of the beast and of the savage asserting itself in the beautiful order of a Christian civilization. The Devil is painted with hoofs and horns. Very well: the Devil is a beast; the devilish is the beastly.

For while the great principle of human life is growth and progress; while it consists in rising higher toward God, in expanding more broadly in love, — it is possible for the individual to reverse this movement; to sink instead of rising; to turn backward and downward toward the beast, instead of rising upward toward God. It is possible to become shut in by selfishness, instead of expanding in love. It is not where we are, but the way in which we are moving, the attraction of our nature, the longing of our heart, that determines our state. The topmost branch of the grandest tree, if it be struck with death, is more worthless than the humblest shoot just springing out of the earth full of fresh life. So the angel who stands nearest the throne of God, and beholds with steadfast gaze his glory, if he should turn away, and suffer his longings to sink to lower things, is more sinful than the poor sunken soul, who is yet, with a resolute heart and purpose, struggling up out of his depths of shame, lured on by the merest glimpse of the heavenly beauty that has shined upon him.

I say, this debasement is possible. Is is rather inevitable, where there is no purpose of growth, no principle of goodness. Life in the spirit is an energy. It chooses the best, and strives after it. Where this energy is wanting, life is wanting. Sin is thus the sinking into the control of lower forces and impulses, when we ought, by the free exercise of our will, to rise into the sphere of the higher. It

is the drifting with these lower forces, when we ought to will to rise above them, as a vessel may drift with the winds and waves by no act of the sailor, who yet is responsible for this movement; for he should, like a man, seize the helm, and hold the vessel to her true course. Sin is the absence of the better life. It is thus the death of the soul.

When I speak of sin as death, I do not use a mere figure of speech. The same formula which would describe the death of the body would also describe this dying of the soul. In the living body, all the chemical processes and affinities are made subject and helpful to this bodily life. In death, the elements of the body follow their chemical affinities and mechanical attractions. In death, then, the body sinks from the sphere of life into that of chemistry and mechanics. Sin is a precisely similar process. In the true life, all the instincts, desires, and passions, the impulses to activity, the love of the good opinion of others, the desire of gain, the demands of the senses, are made subject and helpful to the spiritual life. In sin, these desires, instincts, and passions seek each its own gratification and affinity. In both cases, these lower processes are not wrong. No laws, principles, or powers are bad. The laws of attraction and of chemistry are as pure as the laws of life. The animal nature has also its place. We look upon the experiments in the chemist's laboratory without disgust. We look at a beast without loathing. What makes corruption of the body or the soul disgusting and base is, that it implies a fall, a debasement, an unnaturalness. But the unnaturalness is not of the process, not of the laws: but because, in the one case, the body has fallen from the higher plane of animal life into that of chemistry; and, in the other, that the soul, created for the spiritual life, has sunk into the merely animal life. Though, as I have said,

we look upon a beast without disgust, when a man makes a beast of himself, then we feel horror or loathing. There are many forms and degrees of this debasement. There are lower and lower planes, lower and lower systems of laws, to which the soul may sink. There is that of simple conformity to the common morality of society, instead of acting from the highest principle of right. There is that of self-aggrandizement, without regard to other objects. There is that of caprice and passion. There is that of sensuality, where the appetites are supreme. Each of these planes has its place and its relation; but when this subordination is lost, when the soul is at the mercy of these lower disorganizing forces, then begins its corruption and rottenness. In Naples, in the burial-place of the poor, are grouped together three hundred and sixty-five pits, one of which is open every midnight, and the poor dead of the city, for the day that is past, are thrown into it. You can guess, I will not picture, the loathsome spectacle. We can imagine how a like loathing and horror might fill the heart of some pure angel as he gazed down into the depths of sin, where souls have fallen together in a like decay. It is a fearful picture: but it is such an one as Jesus drew when he pointed his hearers to that ill-famed valley where the corruption of the city was daily cast; that corruption in which the worm revelled, and which the fires, burning day and night, could not consume, — "where the worm dieth not, and the fire is not quenched." And the text sums up in a word what I have been saying at greater length: "Every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." And here we see the folly of that admiration which some have for some kinds of sin, as though they show strength. Sin is always, and only, weakness. The mistake is always

made by comparing some weak-spirited person, who is blameless and upright, with some strong, bold mind that has cast off the restraints of virtue. The comparison is wrong. Do you not know, that, if you hold lightly a weak spirit that is pure and upright, you would despise it if it became led away by temptation? Weakness given over to vice — do you not know how contemptible it is? It becomes a tool. If before it had little wisdom, it now prates maudlin folly; while the strong mind that has wandered into sin is strong, not through, but in spite of, its sin. Imagine the same strength triumphing over the passions, instead of yielding to them; pressing on towards some high aim, instead of drifting, the sport of these lower forces, — and you have a strength that is infinitely grander. It is a grand sight to see a ship driven at the mercy of wind and wave; but the grandeur is not in the ship: it is in the tempest, that is stronger than even its strength. It is a grander sight to see a vessel, large and strong, pursuing its own course through the tempest, proudly riding the beating waves, and making the winds its ministers. Here the sublimity is in the ship that conquers the storm. Such an unmanned and tempest-tossed bark as I have described is every soul that yields itself to sin. The larger, the stronger, the nobler the soul, the more terrible its wreck.

We have thus considered the nature of sin, seeking an answer to our first question. We have found it to be, according to the degree of its development or the relation in which it is viewed, first, selfishness; secondly, the assertion of themselves by the savage or beastly elements of the nature; and, thirdly, death. As the leaf, separating itself from the common life of the tree, falls into the domain of chemical forces, and is consumed; so the spirit that separates itself from the common and true life of the world, which is progressive and divine, becomes a prey to the

lower forces of its nature, which are those of death and dissolution.

The question here meets us, Why does God suffer these deadly forces to rage among his children? Why has been let loose this terrible pestilence, from the taint of which hardly a spirit has been wholly free?

Some would tell us, that sin is an absolutely hostile element that God has nothing to do with. It is an enemy, ravaging his kingdom. Others would tell us, that it is one of God's appointed instruments of good. Neither of these explanations leaves us satisfied. If it is an utterly foreign element, how do we know that it may not prove to be the stronger? Who shall foretell the issue of the doubtful fight? We feel as if the great Father had left us helpless in the presence of a deadly foe. If, on the other hand, God is made, directly or indirectly, the author of sin, we feel that our thought of his purity is tarnished. Our hatred of sin grows into something like toleration. We are like a child who should find his father, instead of punishing, encouraging his vice. It does not remove the trouble to say, as I have said, that all the forces of life are in themselves good; that it is only the fall of the spirit which is evil. Why does God permit his children to play so near this unguarded precipice? If you let a child stray from your hand, and fall down some rocky steep, will it help the mother's grief to point her to the beauty of the rock, or of the vines that trail over it? It does not help the matter to say, as I have said in effect, that sin is the mere absence of goodness; that it is thus a mere negation, in itself nothing. Cold is nothing; but will it help the poor mother, striving to keep a little warmth, which is life, in the body of her shivering child, to tell her that cold is a mere negation, a nothing? Cold, hunger, and death are nothing; yet they are none the less terrible. Practically, sin is a reality,

define it as we will. We are thus lost in a maze of speculation from which there is no outlet. The intellect and the heart are at hopeless strife. The intellect cries, "All things are of God:" the heart, strong in its moral sense, answers, "Sin cannot be of God."

The truth is, that we can see nothing absolutely as God sees it. We cannot say of any thing why God made it. We cannot say of any thing how God caused it, or what is its final cause. We know that God is; we know that all things are working out some vast plan: but what this plan is, or how God is working in all things, we cannot say, save partially. Why did God make the ocean, or the stars, or a single flower? You can tell what the ocean is to you; you can feel its sublimity; you can use it for your ends: but how God looks upon it, what is its place in his order of the universe, you cannot say. Neither you nor I can say why God called into existence that vast, to our vision endless, procession of living things, that has slowly moved, in inverted order, across the earth, — these myriad forms of weakness or Titanic strength, of beauty or deformity, of sweetness or terror, — till man came to be the head of all. Neither you nor I can say how the breath of God congealed into that filmy nebula which was the germ of the worlds. We believe that God is. Meanwhile, here is the mixed and varied world, that we must take as we find it, and do the best we can with it. And in this world is sin, with the stamp of God's curse upon it. This we must take, as all things else, as we find it. The question, then, is, not to find any good in sin: it is how to get good out of it. The solution here, as in all cases, is practical, not theoretical. What the intellect cannot do, in that it is weak, that the practical energy of man, strong by the inspiration of God's spirit, can effect. Sin in itself is an utter and unmitigated evil. When it is conquered, it becomes transformed into a good.

I remember once to have seen a striking and well-known picture by Guido: it was "The Conquest of the Dragon by the Archangel Michael." The angel stands glorious, the dragon under his feet. The foul monster has become an element of beauty; but it is the monster under the feet of the angel. You ask me how to reconcile sin with the order and beauty of the universe. I answer, Trample it under your feet, and you will see. All the grand epochs of our human history are grand because they repeat the theme of that picture of Guido, — the Devil at the feet of the angel. Jesus himself is divine because he conquered the world's sin: therefore hath God highly exalted him. Slavery in itself is an unblessed evil; it is a deadly disease, eating out the life of the Republic: but when the nation shall stand triumphant, its mortal foe conquered and dead beneath its feet, then even slavery shall have become a source of honor and strength to it.

We saw at first that suffering must be an element of the perfect world. I now ask you if — leaving behind you all the questionings, which, however pressing, we have found to be unanswerable; forgetting all the theories, each of which, however plausible by itself, must stand silent in the presence of its rivals — you can conceive of the perfect world not made glorious by the conquest of sin. The artists strive to paint us angels: but their fairest faces are tame and expressionless, compared with many a human face; for, in the angels, they would paint us faces that bear no mark of a triumph over sin.

Our second question was, as to the place of sin in the universe. I answer, Its place is under the feet of the angel. Set your own feet, by God's help, then, on the body of your own sin. Sin is death; but thus you shall rise on stepping-stones —

"Of your dead selves to higher things."

Thus, so soon as a man tramples under foot his own sin, is the mystery of evil solved for him. And so soon as every soul in the universe shall have won for itself a like triumph, then shall the mystery of evil have been solved for the universe; and death, even the death of sin, shall be swallowed up in victory.

THE ALLOTROPIC TRINITY.*

We give below the name of a modest and earnest little tract, well written, and written with an honest purpose. Indeed, the author seems so sincere in his belief that he has found an analogy to the Trinity in Nature, that we almost think he will be able to see the fallacy of his argument when it is pointed out to him.

Let us first state the argument, and then we can indicate the error involved in it.

The argument is a simple one. The writer does not try to mystify the subject. He candidly admits that his argument cannot *prove* the doctrine of the Trinity to be true; but he claims that it proves it to be reasonable. He asserts that he has found a precise analogue in nature for the Trinity, in the chemical phenomena called *allotropism.*

Now, we cheerfully grant, that, if this be so, the argument against the Trinity, from its unreasonableness or absurdity, is no longer tenable. We wish to be as candid as our Trinitarian friend; and we are ready to admit that

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* *The Mystery of the Trinity paralleled in Nature.* An Analogical Argument. By William R. Huntington, Rector of All-Saints' Church, Worcester. Boston: E. P. Dutton & Co., Publishers. 1864.

there is nothing unreasonable in the doctrine, *if one precise analogy for it can be found in the realm of Nature.*

This the writer claims to have done; and, in order to do justice to his argument, we will quote the principal passage of his tract, in his own words: —

"One of the most widely diffused and best known of the elements is that called carbon; and it is with this remarkable substance that we are now to deal. Carbon is the principal constituent of the organic world; it is the chief ingredient of all animal and vegetable fabrics; and is, perhaps, if we may draw comparisons in such a case, the most useful of the elements.

"Now, this element, carbon, possesses a most singular and mysterious property of appearing in Nature under several separate and utterly diverse forms. This property, which scientific men do not undertake to explain, is called by them *Allotropism*, — a Greek word, that implies existence in different conditions. There are several substances besides carbon that are allotropic; but, since this is the most familiar one, it shall be made to serve the purposes of our argument.

"The allotropic forms of carbon are three in number: namely, the burnt wood we call charcoal; the substance known as graphite, or, more familiarly, black-lead; and the diamond. Strange as it may seem, these three substances, that to an observer would appear, and in one sense really are, utterly diverse, can be proved to demonstration to be in reality one and the same identical element, — carbon. It is not necessary to go into details with regard to the proof of this identity. The simplest text-book of chemistry will resolve any doubt on the point. Any analyst will tell you, that, mysterious and inexplicable as it may seem, his processes prove, beyond a doubt, that these three things — charcoal, graphite, and the diamond — are, each and all, one and the selfsame substance, — carbon. Thus, while carbon may be said to be in one sense one, in another sense it is just as truly three.

"We do not know that this curious phenomenon of science has ever been brought into notice in this connection; but certainly it meets the difficulty most fully. The reader will be

astonished, if he gives the subject thought, to find how perfectly the two mysteries, the one in the natural and the other in the spiritual world, correspond to and illustrate one another.

"If, for example, we were to take a very elaborate and precise statement of the doctrine of the Trinity, such as the so-called Athanasian Creed, and in certain portions were to substitute for the divine name the word Carbon, and for the names of the various personalities of the Deity were to substitute the names of the three allotropic forms of carbon, we should have as the result a chemical creed, or form of belief, touching this element, quite as unintelligible as the theological creed, so far as comprehending the mystery involved is concerned, but, at the same time, clearly incontrovertible and true. Thus, in enunciating the doctrine of the Trinity, we say that the Father is God, the Son is God, the Holy Ghost is God; and yet there are not three Gods, but one God. So we may say, in the supposed chemical creed, the diamond is carbon, the graphite is carbon, the charcoal is carbon; and yet there are not three carbons, but one carbon.

"Again: we are cautioned in Trinitarian statements of belief against confounding the persons of the Godhead, and are bidden to hold that the Father is not the Son, the Son is not the Spirit, the Spirit is not the Father; while yet the Father is God, the Son is God, and the Spirit is God.

"Any analogy that meets the requirements of this symbol must, of necessity, be a true one. No severer test can be suggested.* Yet the facts with regard to carbon inexorably demand just this statement, and no other. If we read from the angles of the triangle to the centre, we have the declarations that —

Diamond is carbon;
Charcoal is carbon;
Graphite is carbon;

and each of these declarations is true.

* This remark will be found to be true, if *all* the requirements of the symbol are carefully kept in mind.

"If now we read around the perimeter of the figure, we have the declarations that —

Diamond is not charcoal;
Charcoal is not graphite;
Graphite is not diamond;

and each of these declarations is true.

"Thus it is demonstrated that we do not escape from the mystery of tri-unity by appealing from Scripture to the light of Nature; for Nature offers us the very same mystery, and proves to us, in her own method, that, although we may not be able to understand how a thing is at the same time one and three, it is, nevertheless, a fact that this can be, *because it is*. The particular point that the Unitarian mind seems to find a difficulty in grasping is the relation between substance and person. But the phenomenon of allotropism illustrates this relation perfectly. The substance is carbon, in its essence not understood by us, but only known to exist: the personalities or hypostases are charcoal, diamond, and graphite. Through these hypostases the substance carbon becomes manifest to us."

Having thus stated the argument of the writer in his own words, we proceed to examine it.

The fact of *allotropism* is, as our friend states it, not that a substance can exist *at the same time* in three forms or modes of existence, but that it can pass entire and complete out of one mode or form or condition into another form. This, then, would be a precise analogy of the Trinity, if the Trinity means that God, first existing as the Father, can pass from that mode into another mode, — that of the Son; and then into another, — that of the Spirit. For Mr. Huntington will not pretend that the same carbon can exist *simultaneously* in its three forms of charcoal, diamond, and graphite. But the doctrine of the Trinity means that the whole infinite being of God exists *simultaneously* as Father, Son, and Spirit. The analogy therefore fails in this point, and is not "the precise analogue" which the writer claims.

To vary the illustration, take the case of sulphur. This element is usually met in the form of a bright yellow, brittle solid, fusing at a heat of two hundred and forty degrees; and then, if cooled gradually, resuming its original appearance. But if sulphur be heated to five hundred degrees, and then suddenly cooled, it forms a soft amber-brown mass, which can be drawn into strings, elastic as caoutchouc. Now, here is a simple substance which can appear in two different forms. There is nothing very mysterious in such a fact as this. If the doctrine of the Trinity, therefore, merely taught that the Deity manifested himself sometimes in one way, and sometimes in another (appearing, for instance, in Nature as the Father, and then appearing in Christ as the Son), there would be nothing to object to, on the ground of reason, in this doctrine.

But we presume no chemist would maintain, that, while sulphur is in its brittle form, it is also, *at the same time*, in its elastic form. No chemist will pretend that the same carbon is *at the same time* in the form of diamond, of graphite, of charcoal. But the doctrine of the Trinity does assert, that God exists, *at once and at the same time*, as Father, Son, and Spirit. Consequently, Mr. Huntington's analogy utterly fails, and breaks down. Consequently, he has *not* accomplished his object of proving the Unitarian objection untenable.

All that Mr. Huntington's analogy can prove is, that there is nothing unreasonable in supposing that the Deity may pass from one form of existence into another; existing at one time as Father, then as Son, and then as Spirit. But we are not aware that any Unitarian ever supposed such a change of modal existence to *be* unreasonable. The objection of the Unitarian is to the statement, that the one sole Deity can exist *at once* as three persons, — Father, Son, and Spirit; supposing these three personalities to be any thing more than forms of existence. The very point

of our objection, therefore, is the point where the analogy fails; and, failing *at that point*, it fails wholly.

But we are willing, for the sake of argument, to waive this objection to Mr. Huntington's view, in order to show how radically it fails as any analogy to the church doctrine of the Trinity. We will grant (what is impossible) that all the carbon in nature may exist, and does exist, *simultaneously*, in its three forms of charcoal, graphite, and diamond. Evidently this will come much nearer being a precise analogue to the Trinity than the actual fact. But we assert, that, even under this condition, the allotropic forms of carbon utterly fail of illustrating the Orthodox Trinity, and only illustrate what has always been regarded as a heresy, and what Mr. Huntington himself regards as a heresy; namely, Sabellianism.

For what, in this case, would be the fact? Plainly this: that the one substance, carbon, appears simultaneously in the three *forms* of charcoal, graphite, and diamond. The triplicity is clearly modal, — a triplicity of form or appearance. The FATHER is then one aspect or mode of divine action, the SON another, the HOLY SPIRIT a third. Each is truly God. God is seen, *but not wholly seen*, in each. He who only sees diamond, sees indeed carbon in its reality, but does not see carbon in its total character. He does not know carbon fully till he has seen it also as graphite and charcoal. So he who sees Deity only as the Father, or only as the Son, does not know God as he ought to know him. He has seen him in one of his forms or manifestations; but he must see him in all, in order to know him wholly.

According to this analogy, therefore, each of the three persons is *really* God, but not *fully* God, without the others. This may be, and we believe is, a truer doctrine of the Trinity than the church doctrine; but it is *not* the church doctrine, nor is it Orthodoxy. It is not Orthodoxy,

because it makes each of the divine persons imperfect without the others. But that which is imperfect is not God: consequently, neither the Father, the Son, nor the Spirit, is truly God. Each has something, wanting to the others; but that something must be something divine, since it belongs to a divine person. Consequently, each of the other persons is wanting in this divine quality; is therefore imperfectly divine; is therefore *not* God.

The unreason in the Orthodox Trinity, and the impossibility of finding any adequate analogue to it in nature, lies at this point. The Orthodox formula forbids us "to divide the substance, or confound the persons." But every statement, made distinct by an analogy, must inevitably divide the substance or confound the persons. Every thing which differences the persons from each other must belong to the divine substance or the divine form. If it belongs to the first, we divide the substance, and have three Gods; if to the other, we confound the persons, and have one God in a threefold manifestation of himself.

If we regard the three persons in the Godhead as persons in any real sense, we divide the substance, and fall into Tritheism. The moment we ascribe a separate consciousness and will to the Father, Son, and Spirit, we think of them as of three Gods. The largest part of Christendom has lapsed into this error; and yet this extreme is always regarded as more Orthodox than the other. Any tendency to Sabellianism is looked on by the Church with great suspicion; while any tendency to Tritheism is allowed to go almost unquestioned.

To show still further that the "allotropic" illustration gives us one substance in three forms, and that all distinction of personality is thus lost, let us attempt to ascribe to these forms the same personality which the Church ascribes to the triplicity. Let the diamond, graphites, and charcoal be each endowed with a distinct consciousness and will.

United in one substance as carbon, let the diamond think, will, and love from its own personality, and the graphites and charcoal do the same. Is it possible now to conceive of them as one being? The mind is incapable of conceiving such a statement. We may SAY it, in order to be Orthodox; but we cannot *think* it. Three separate wills, each with its own separate consciousness, can only be conceived of by the reason as three separate beings.

We have not space to pursue this inquiry, interesting as it is. We think, however, that we have sufficiently shown that the allotropic forms of matter are no just or perfect analogues of the Church Trinity: first, because they illustrate the idea of a being who changes himself from the Father into the Son, and from the Son into the Spirit, — which is not the church doctrine; secondly, because they illustrate only a Trinity of modes or forms (as the very name *allotropic* indicates), which again is Sabellianism, and not the church doctrine.

We have not mentioned the pictorial illustration of the Trinity, printed on the cover of the tract, and repeated in the body of it, on which the writer seems to lay some stress. We do not think that it adds to the strength of his argument. It is merely a method of stating this formula, which Mr. Huntington conceives to contain the essence of the doctrine of the Trinity.

The Father *is* God.

The Son *is* God.

The Holy Spirit *is* God.

The Father *is not* the Son nor the Spirit.

The Son *is not* the Father nor the Spirit.

The Spirit *is not* the Father nor the Son.

Mr. Huntington thinks that any analogy which can satisfy the terms of this formula is a perfect analogue to the Trinity. We believe that we can easily show him his mistake in this respect. For example, let us substitute, in his

formula, the words "a man," in place of the word "God;" and, instead of Father, Son, and Holy Spirit, let us substitute Peter, James, and John. The formula would then read, —

Peter *is not* James *nor* John.
John *is not* James *nor* Peter.
James *is not* Peter *nor* John.
Peter *is* a man.
James *is* a man.
John *is* a man.

Or suppose that we should substitute for the word "God" the word "sound;" and, in the other three places, insert "speech," "music," and "thunder." The formula would then read, —

Speech is not music *nor* thunder.
Music is not speech *nor* thunder.
Thunder is not speech *nor* music.
Speech *is* sound.
Music *is* sound.
Thunder *is* sound.

Mr. Huntington will admit, that each of these two illustrations exactly fulfils the conditions of his formula. Yet he certainly will not admit that these are adequate illustrations of the Trinity; for then "God" would be only the species of which "the Father, Son, and Spirit" are the individuals.

We close our notice of this small but valuable pamphlet by repeating our expression of respect for its candor, truthfulness, and ability. In case the writer thinks that our criticism is open to objections, we shall be very happy to give him the use of our pages, to a reasonable extent, to explain himself further.

THE WESTERN CONFERENCE, 1864.

We propose, in a brief paper, to give some idea of the Western Conference held this year in Meadville, to mention some things that grouped themselves in and about it, and try to touch the spirit of the place and time.

Meadville, just beginning to catch the public ear as a principal station on the Atlantic and Great Western Railroad, is by no means a new place. Parts of the town have quite an old look. The Court House bears the date 1825. It was a notable point when all the stores for Detroit, Chicago, and the Lake Country, passed up its little river. One very primitive log-house was pointed out to us, in which a Secretary of the Treasury had lived long ago, before he *was* Secretary of the Treasury, our guide said; and then added, "There was nothing in the treasury, either;" which, we suppose, accounts for its being a log-house still. There is even a tradition, that Washington saw either the town, or the place where it stands, when he pulled along French Creek, to get the rights of a French fort that had got itself established somewhere below, in old Colonial times. In a word, Meadville is just like any number of secluded country towns to be found in Pennsylvania and elsewhere; singular to us in this only, that, for many years, it has been a centre of liberal Christian culture, possessing a school in which young men are prepared for the ministry, so well organized and well conducted, that Eastern churches are supposed to watch regularly for its graduates, and lure them away by what are called providential invitations; which, being interpreted, mean an easier time and a larger salary than we can offer them in the West. There is also a flourishing church of our order beside this school, with a fine church building and a good organ. There is probably

no such town of three thousand inhabitants, anywhere out of New England, as a centre of our faith; and it is very interesting to trace how all this came about. In old times, churches often rose over the heart of some great king or saint or martyr. When it could beat no longer for good or evil, it was laid to rest there, and the church rose over it at once for sepulchre and shrine. The church in Meadville differs from those in this, that, instead of being builded over the pulseless heart of a dead man, it sprang out of the living heart of a living man. It is related of one of the great old Roman kings, that many years after his death, when his sepulchre was opened, all that was found of the man was dust, but that the white bark on which his laws were written was found still fresh and strong, and the characters clear as ever. It is so in Meadville. We saw a little grove, thick planted, with golden shafts of summer sunlight breaking through, where, underneath the greensward, the dust of this man is treasured; but the ideas of the man, what sprang out of his active brain and generous heart, we found written on the school, on the church, over the town, and everywhere fresh and strong. We were able also, from a fine picture, to realize something of the man himself. If we had never heard of him, we should have guessed he was a Liberal Christian of some sort, no matter where he might worship; for, as Jean Paul has said, "The wine of the soul will always taste of the cask in which it is kept." A fine, sweet face, and kindly eyes, yet strong and steady enough to stand at the head of a regiment, and not flinch for any deadly danger. In 1804, just sixty years ago, this man came to live in this valley; fifty-eight years ago, was married; and then, when God began to bless his home with little children, this question began to stir in his heart: "What is the truth I shall teach these little ones?" He was too earnest a man to take that truth at second-hand. To find it at first-hand, he read

his New Testament, carefully weighing every word. The conclusion he came to from this study was, that the doctrine of the one God, our Father, as held by Unitarians, is the truth taught in the New Testament; and, until the day he died, he was true to that conclusion. Out of this man's heart sprang this church in Meadville. It was not enough for him to know that he had got hold of a grand, central, satisfying truth: it so pulsed and tingled out of his heart, that he could not be quiet. He had to tell it; he had to establish a little paper to tell it; he had to establish a church to tell it, and a school to prepare men to tell it. Above all, and best of all, he told it in his good, open, generous life. He was a Liberal Christian all through; and so men with no particular turn for such research as had led him to the truth, when they saw the works, they knew the doctrine, that it was of God. And those children for whose welfare he strove so earnestly to find the truth are still true to the truth he found; are strong, steady, generous friends of our cause; holding fast the faith without wavering. So Meadville has become singular to us; and such is the spirit of the place where our conference met.

And, this being the spirit, it was very sweet and good, that, gathering as we did from places as wide apart as Boston, Louisville, and Milwaukie, from all sorts of geographical and intellectual distances, we should, as perhaps never before, meet with one accord. To be sure, the rock on which we split at Alton, six years ago, was no longer to be found. It was quite touching, early in the conference, when one of those gnarled and knotty men, with gleaming eyes and a rasping tongue, who have been for so many years the bane of quiet, easy-going conferences, got up, and announced himself as one of the old-guard abolitionists, an Oberlin come-outer; and then, when we were prepared to hear the ring of the old trumpet, to have him say, "Brethren, I am here to-day to take counsel with you what to do

next. I am one of many, who, while there was any anti-slavery work to do, made that their religion. It carried them out of their churches; it taught them to aspire; it has unfitted them to go back again. Now there is nothing more to do on the Western Reserve, where I live; can you help gather these earnest men and women, and preach to them the truth you hold?" The same thing was true of the conference. There was but one side. We did not bury the hatchet: we had lost it.

But there were other things on which we might have split. The opening sermon was from the text, "No man putteth new wine into old bottles;" and here at our conference, as ever, was the old wine and the new. Here were the elder ministers, still holding what was *new wine* when they were young, and in whom it has ripened evermore through the years of their honored and honorable lives, naturally preferring the old. "For no man, when he hath tasted old wine, straightway preferreth the new: he saith the old is best." But here at the conference, too, were young men, men in whom God had treasured a new vintage, ripened in a new summer. The question has been, whether this was wine at all, or some heady and evil spirit, some "rakee" that would madden and bewilder men instead of making glad the heart. As late as January, 1862, one writes, "I love Unitarianism; but I cannot bear to see it identified with mere human opinions. I cannot open my pulpit to a rationalist: I cannot exchange with one. Once let the men that hold these opinions be identified with the Unitarian body, and we shall at once forfeit the growing esteem of — other sects"! Well, the growing esteem of other sects is in danger of being forfeited. The entire body of ministers in the Western Conference met this year in Meadville with some of the most eminent from the Eastern churches; and Ephraim did not envy Judah,

nor Judah vex Ephraim. Differing as widely as men well can differ who hold the one central truth, no man at either extreme got so far away that he could not reach the hand of the man who stood farthest from him. We could account for this only on the ground that opinions are transient, and principles only are permanent. The diversities of opinion were received with a quiet catholicism. As one young man after another would rise, and give us a piece of his mind, we imagined the wise elders saying to themselves, "Well, he seems to be rash and ultra: that is not how we believed when we were young; it is not how we believe now; but 'no man putteth new wine into old bottles.'" It was as if the spirit of the place had entered into the time; as if the great true soul that had sanctified Meadville by its presence had interceded for us, crying, "Father, I pray that these may be one as we are one." If there are right and left wings in our body, they rested quietly in this conference over that in the centre, but for which they could never cleave upward into the heavens. Dr. Bartol preached the conference-sermon proper, and, with a marvellous felicity and power, opened to us the word of reconciliation. The sermon seemed to comprehend all our difference, with room to spare, as the circle comprehends the triangle. So *this* rock also was left far down as the great tide of peace and good-will rose about us; and we met with one accord.

Still, good as these things were, and full of hope, that, in the West, no minor differences can divide good men that are really in their hearts united, the best things in this conference were far more positive in their character, and more to the purpose, than either agreeing to differ, or to find that we had nothing to differ about.

The reports from the churches had one prime characteristic: they revealed the fact, that our men in the West are everywhere addressing themselves to building up, and not

to pulling down; that they accept any honest, wholesome man of any denomination, who may be preaching alongside of them, as doing the work of an evangelist: they are anxious only that such men *do* cast out devils, and then they care very little about the formulas they use. They are alive, too, to the importance of the Sunday school and other minor agencies of the Church. But the one thing which will make the conference at Meadville best worth remembering was the discussion and subsequent action on the subject of missions. There was a deep feeling of the importance of doing whatever was possible in this direction. It was clear that we had done nothing, so far, compared with what we ought to do to send out men to preach the Word; that, while the members of other denominations were cheerfully contributing to disseminate their ideas, we, who believed we were intrusted with the noblest and purest Word of life yet given to men, had done little, very little, to spread it all abroad in this new country, so rapidly rising into importance and power. The conference believed, that, if a plan could be set afoot by which this work can be well done, the churches will aid this as cheerfully as they aid every other good enterprise. Such a plan was set afoot. It was to put good men, as fast as they can be found, into all places that present good openings, especially into those towns that give a great promise of growth; such men to be supported there by the Unitarian Association and the Western societies, to be under the strict personal inspection of the Western Board. No money to be sunk in building churches: those that gather round the preacher are in all cases to build the church, the Eastern and Western societies aiding them to support the man; because, while the church is so much added to the material credit of the town, whatever else comes of it, to keep a living man at any great centre of activity,

preaching our Word of life, must be a good investment. Into whatever is done, the Eastern Association enters with perfect accord. It is considered probable that Western men can both see and oversee what is to be done and what is done most effectually; and so this part of the business is put into their hands, subject always to Eastern oversight also. So far, the East and West have put down dollar for dollar: it is hoped, that, in all enterprises set afoot, the West will, at least, do its full share. And it may well be expected that we shall be able not only to send out men, but, if we can get just what we want, tracts also; each one telling some one great truth, written directly at the Western heart, and racy of the soil; tracts written, so that, if a man begins to read them, he can no more help reading them through than he can help reading a "Ledger" story through: for, whatever they may be, the children of light *ought* to be as wise as the children of this generation. These are some of the things that were most notable in the Western Conference: they are surely hints of a genuine fellowship and cordial Christian union. They filled those that attended the conference with joy unspeakable.

THE BISHOPS LAYING THEIR HEADS TOGETHER.

THAT eminent divine of the Church of England, Rev. Sydney Smith, Canon of Bristol, Rector of Combe-Florey, and Prebend of St. Paul's, hearing some one speak of the difficulty of making a pavement out of blocks of wood, remarked, "Difficulty? I can suggest an easy plan. *Let the bishops lay their heads together, and the thing will be done!*"

What this distinguished Churchman thus said concerning bishops, it may surely be allowed to humble "dissenters"

like ourselves to repeat. The bishops of the American Church* have been laying their heads together; and the result has been the following declaration, which we have read with the awe due to such an Episcopal production, tempered with a gentle surprise at the motive of the proceeding, and the apparent result.

We have always imagined — at least, we have always been told — that the Mother-Church of England and the Daughter-Church of America — "matre pulchrâ filia pulchrior" — rested on the Thirty-nine Articles, as on a basis of solid rock. We have been constantly reminded of our own sad lot in not having a creed to define every thing, and to show the world at all times what is our belief. But now, it seems, the creed has given way; and the bishops have been obliged to run hastily together to construct some kind of additional prop, or underpinning, to keep the Church from toppling over. One of the Articles, it should seem, (the *sixth* perhaps, of "The Sufficiency of Holy Scripture"), has broken down. The bishops of America are obliged to tell the community, in a sort of "Round Robin," what the English Church believes about Holy Scripture. Instead of pointing triumphantly to their articles, they have issued the following declaration: —

We the undersigned, bishops and clergymen of the Protestant Episcopal Church in the United States of America, hold it to be our bounden duty to the Church of England and Ireland, and to the souls of men, to declare our firm belief, that the said church, in common with our own and the whole Catholic Church, maintains, without reserve or qualification, the inspiration and divine authority of the whole canonical Scriptures, as not only containing, but being, the Word of God; and further teaches, in the words of our blessed Lord, that the "punishment" of

* Or some of them; for we do not see here, for example, the name of Bishop Clark, of Rhode Island.

the "cursed," equally with the "life" of the "righteous," is everlasting.

T. C. Brownell, Bishop of Connecticut, and Presiding Bishop.
John H. Hopkins, Bishop of Vermont.
B. B. Smith, Bishop of the Protestant Episcopal Church in the Diocese of Kentucky.
Charles P. M'Ilvaine, Bishop of Ohio.
Jackson Kemper, Bishop of Wisconsin.
Samuel A. M'Coskry, Bishop of Michigan.
W. H. DeLancey, Bishop of Western New York.
Alfred Lee, Bishop of Diocese of Delaware.
Manton Eastburn, Bishop of Massachusetts.
Carlton Chase, Bishop of New Hampshire.
Horatio Southgate, Bishop.
George Burgess, Bishop of the Diocese of Maine.
George Upfold, Bishop of Indiana.
J. Williams, Assistant-Bishop of Connecticut.
Henry J. Whitehouse, Bishop of Illinois.
Henry W. Lee, Bishop of the Diocese of Iowa.
H. Potter, Bishop of New York.
W. H. Odenheimer, Bishop of New Jersey.
G. T. Bedell, Assistant-Bishop of Diocese of Ohio.
Henry Benjamin Whipple, Bishop of Minnesota.
Joseph C. Talbot, Missionary Bishop of the North-west.

The creed therefore turns out, after all, to be of no use just when it is wanted. The object of the "Articles," so we are told, is to define the position of the Church in regard to heresies. But no sooner does a heresy arise; no sooner do the "Essays and Reviews" suggest a falling away from the faith; no sooner does Bishop Colenso begin to express doubts about the literal truth of every word of the Old Testament, — than it appears that the Articles fail of their end. As soon as the creed is wanted, it proves inadequate, and the bishops have to do what could be done just as easily if the Church had no creed; that is, they are obliged to make a new definition and statement to meet the immediate exigency. If this fact does not illustrate the utter uselessness of creeds, what *could* do it?

But, in making this declaration, the signers seem to have relied more on the weight of their episcopal authority than upon any theological acumen in the declaration itself. The question recurs, "What do they mean by it?" If they mean any thing, they seem to assert the old doctrine of the literal inspiration and infallibility of every word in our Bible, — including the doubtful books, the interpolations, the mistranslations, and the passages which plainly contradict each other. They seem disposed, in their haste, to ignore the whole result of biblical criticism for the last three hundred years. In one sweeping assertion, they assume to believe all that happens to be contained in the books called canonical, without reference to the light thrown on the text of Scripture by the labors of so many earnest and faithful scholars during all these latter days.

But do these bishops really believe "the whole canonical Scriptures" to be "the word of God"? Do they believe that God wrote Solomon's Song? Do they believe that God uttered the curses of David against the children of his enemies? Do they believe that God told him to bless any one who would dash their little ones against the stones? *Not only contains, but is, the Word of God!* Then the despairing scepticism of Ecclesiastes is the word of God! Then the worldly wisdom of the Proverbs is the word of God! Then the historical contradictions of the Books of Kings and Chronicles are announced by God as realities!

Do bishops ever read? Do bishops, by chance, ever think? Do bishops know any thing that happens in the world? Have they any idea of the state of the human mind, and the progress of human opinion? Or is the sarcasm of Sydney Smith yet true? — "Don't talk of the difficulty of a wooden pavement: let the bishops lay their heads together, and the thing will be done."

But the bishops have added, it seems, another article to

the Thirty-nine; namely, one on the belief in everlasting punishment. They should, however, not quote Scripture unless they mean to quote it correctly. It is, perhaps, not too much to ask of a bishop to know that it is only our English translators, and *not* our Lord, who declares "the punishment of the cursed" to be "everlasting." Jesus declares that the punishment of those who cannot see *him* in the person of the stranger, the sick, the hungry, and the prisoner, is "eternal:" they go into the punishments of eternity, as distinguished from those of time. The bishops choose to make him say "everlasting." Now, the bishops know, or they do not know, that the original word is *not* "everlasting," but "eternal." They either know, or do not know, that many persons firmly believe future punishment to be *eternal* in its nature, who utterly deny that it is *everlasting*. If they do not understand this distinction, they are unfit, from ignorance, to be teachers of the Church. If they understand it, and yet wilfully ignore it, they are still more unfit to be teachers; since they then "handle the word of God deceitfully."

Let us try to show the bishops that there is such a distinction. For our own part, we firmly believe in "eternal punishment;" but we utterly deny that such punishments are therefore "everlasting." The adjective "eternal" indicates the *quality* of the punishment, and not its *duration*. Eternity is not an accumulation of periods of time; but it is the antithesis and exact contradiction to time. Eternal is the opposite of temporal.

We fully believe, therefore, in eternal punishments; that is, in punishments resulting from the sight of eternal truths and laws. Let us suppose, for instance, that there is an Episcopal bishop, who has so far forgotten the teachings of his Master as to use his influence to defend negro slavery. By books and other writings, he tries to prevent the slave's chain from being broken;

he tries to keep the laborer from receiving his due wages; he tries his utmost to maintain a system which turns man into a chattel, which makes his marriage a farce, which robs the parent of his child, the husband of his wife, at the dictate of any tyrannical master. The poor slave hungers for his freedom, and this bishop refuses him that meat; he thirsts for the water of knowledge, and the bishop denies it to him; he comes, a stranger, to the bishop's door, to beg protection, and the bishop sends for the United-States marshal to take him back to bondage. Now, we have no sort of doubt but that this bishop will go away into eternal punishment, when he sees what awful sacrilege he has committed against the temple of the Most High in the human form. One day, — *his* day of judgment, — Christ will say to him, "*I* came to you hungry, in the form of that poor negro, and you gave me no meat. *I* came a stranger, a fugitive, and you sent me back into bondage. *I* was in prison and in chains, and you never came near me with any human sympathy or help. You tortured the pages of the Bible to find arguments by which to keep your Saviour in chains, and to justify the stripes laid anew on his patient form. For, inasmuch as you did it *to the least of these my brethren*, you have done it to me."

Now, if there be a bishop anywhere who has done such things as these, *this* is what he will hear in the great day of account: and then *he will go away into eternal punishment;* for the sight of this divine truth will pierce him like a two-edged sword.

But these punishments, based on the sight of eternal truth, are not, in their nature, *everlasting*. They tend to produce penitence, and to create a new life. Under their influence, let us hope that even a proslavery bishop may in time become a Christian. He may come to see the true nature of the gospel, and find it to be love to God, and

love to man, and not the being puffed up with ecclesiastical dignity; not the laying stress on outward conformity; not the letter of religion, which kills, but the spirit of religion, which giveth life.

THE CASE OF ATHANASE COQUEREL, FILS.

A PAMPHLET lies before us, entitled "Église Réformée de Paris. Communication du Conseil Presbytéral aux Fidèles sur le non Renouvellement de la Suffragance de M. le Pasteur Athanase Coqueril, fils. Mars, 1864. Paris." It gives an account of the transactions of which we have lately heard a good deal. Perhaps we may give the substance of it in a brief space.

One of the regular pastors of the Protestant Church in Paris, *M. Martin-Paschoud*, appointed in 1836, has been incapacitated during many years, by disease, for the performance of his duties. He has appointed substitutes, who have been confirmed by the Presbytery, almost since 1841. At the request of M. Martin, *M. Coquerel, fils*, was appointed his suffragan, first for three years, then for two. The latter term having expired, and M. Martin having requested its renewal, the Presbytery appointed a committee to examine the question, who reported adversely to the theological character and status of M. Coquerel.

Their report is contained in the pamphlet before us. Certainly, accustomed as we are to the latitude taken, not only by Liberal, but by many Orthodox preachers in our midst, it is surprising that so much should be made of such small heresies. The charges against M. Coquerel are these: —

1. M. Coquerel has said that he understands the questions of the Trinity, original sin, inspiration, and the like,

not only *somewhat differently*, but wholly differently, from the Orthodox.

2. He doubts the supernatural birth of Jesus. He says he has no precise solution to give, but foresees that his solution would not be very Orthodox.

3. He denies that Christ should be adored.

4. He does not believe in literal or verbal inspiration.

5. He calls M. Renan "dear and learned friend;" and, though differing from Renan, he treats him too kindly, and with too much praise.

6. He praises the school of Liberal theology, though not accepting all its conclusions.

7. He has published in his journal, "Le Lien," some of the publications of the "Liberal Union," — a very heretical society.

These are the charges against M. Coquerel, on account of which he was denied the renewal of his office of assistant-preacher. Compare with this very mild heresy some of H. W. Beecher's statements in a sermon published in the last number of the "Independent," in which he rebukes the narrowness and bigotry of theology, thus: —

"We are proud to say that we live in an age of enlightenment, and that we have freedom of conscience; but we persecute just as much for theological reasons as they did anterior to the Reformation, only we do it more exquisitely. We do not take away a man's liberty of thought; but we teach our children that the word *Universalist* means every thing that the word *devil* means. When a man differs from us on theology, we point him out to our children, and say, 'That is a Universalist.' Forty red dragons in the child's imagination are not more terrible than that word *Universalist;* and it shrinks from the man. Is there to be a gathering of children? His children must be excluded. They must not walk in the street with our children. And so, by an exquisite process of social torture, we punish men as severely for their opinions now as they did in former periods.

The Church now, as much as ever, chastises men, not for departure from morality, not for obliquities of disposition, but for intellectual aberrations from its creed.

"Now, I do not claim, that, because a man holds a creed, that creed is sacred from attack. I have a right to attack it intellectually, and to show that the foundations of it are insecure, and that he has reasoned wrong. I have a right to pour a flood of argument upon Unitarianism and Universalism and Catholicism, if I deem it expedient. I have a right to pursue the Baptist, the Methodist, or the Episcopalian, with reasonings, if I think it wise; and it is not persecution to argue or to reason. But when I go beyond this, and, instead of applying arguments and reasonings to a man's belief, prejudice the community against him, so that he finds himself cut off from those around about him, finds his life less comfortable, and finds himself burdened and almost shut out from enjoyment, then I am without excuse. You do punish a man for his belief under such circumstances. And the arrogancy of theology is not purged out of the Church and the world. And, as it has been for eighteen hundred years, so it is now. While the Bible says, 'We know in part,' theology says, 'I know perfectly; and, if you do not know just as I do, I will punish you.'"

On Feb. 19, 1864, the Presbytery (*Conseil Presbytéral*) met to consider this question. There were present fourteen pastors and nine elders; among the latter, the celebrated writer and statesman, Guizot, now seventy-seven years old.

Speeches were made by Pastor Martin-Paschoud (in defence of his suffragan), by M. Coquerel himself, M. Mattetal, M. Guizot, and others. M. Guizot is very decided in his opposition to such liberality as that of the younger Coquerel. He says, "In a sermon on the unity of the Church, M. Coquerel calls the Socinians his Christian brethren. A church in which Socinians are admitted as brethren cannot be a Christian church." So much for M. Guizot's Christian charity!

Finally, at a second session, after much discussion, the vote being taken on renewing the official position of the younger Coquerel as suffragan of M. Martin, it was decided in the negative, by a vote of twelve to three.

So M. Athanase Coquerel, fils, loses his place in the pulpit, but perhaps may find another; as all admit his zeal, fidelity, and devotion as pastor, and his earnestness and ability as preacher. It is rather curious that so much should have been made out of such a small affair. The heresy is very moderate; the persecution for the heresy is of the minimum kind; and the display of mental and moral ability by the gentlemen of the majority, almost of an infinitesimal order.

BOOKS RECEIVED

Since our last Notice.

[We shall notice, as we have opportunity, new books which have a moral, religious, or social significance, whether sent to us by the publishers or not. We shall not feel bound to notice works which do *not* possess this significance, merely because sent to us by the publisher or author. In noticing works, we shall endeavor to consult the interests of our readers rather than those of our editorial book-shelves.]

Brownson's Quarterly Review. National Series. No. III. July, 1864.

The first article of this number seems to us specially interesting and important. Its subject is, "Civil and Religious Freedom." In it Dr. Brownson takes the position, that the Society of Jesuits, and the tone of thought belonging to that society, are hostile to the best interests of the Catholic Church. "It has outlived its day and generation," he says, "and is now not inaptly symbolized by the barren fig-tree of the gospel." "They did not understand the eighteenth century, and still less do they understand this nineteenth century." Still, he says, they give tone to the Catholic Church, and a bad tone.

Mr. Brownson defends the order of things in this country as the true one; that is, equal freedom for all religions and all sects before the law. He opposes the past course of the Catholic Church in this regard, as wrong; and utterly denies the right of Church or State to use the civil power in order to force con-

sciences. "The ecclesiastical authorities of the Catholic Church," he says, "have made, and continue to make, serious blunders, which it would be worse than folly to deny." "There is not much edification in reading the Lives of the Popes, from Calixtus III. to Leo X. inclusive."

Mr. Brownson goes on to say, that many laws borrowed from Judaism and Paganism have been incorporated into the discipline of the Church, which are yet pernicious and evil. All those which justify persecution for opinion are of that kind. He does not believe in the Catholic Church of the middle ages, nor in those "ages of faith" at all.

Mr. Brownson states further, that the Jesuit party in the Catholic Church, and that party represented by the "Civilta Caltolica" in Rome, by the "Dublin Review," by Cardinal Wiseman, and *by the first three volumes of his own Review*, does not wish for a free Church nor for a free State. In the United States, they sympathize, he says, to a man, with the Southern rebels, because they hate a republic, and wish its destruction.

After this bold defiance of the Jesuitical party in his church, Mr. Brownson declares himself in favor of modern civilization, even with all its materialistic and infidel tendencies; because it is really more Christian and Catholic than the nursery-system of the Jesuits, which seeks to keep mankind in leading-strings.

He contends further, that Christian civilization is not limited by the outward lines of the Catholic Church or of Catholic nations. "The civilization of Great Britain is, in some important relations, more Catholic than that of Austria, Italy, Spain, Portugal, or Spanish and Portuguese America." "No man who understands Christianity can exclude from Christendom the principal Protestant nations." "We may often find in them not less of Catholic truth, save in words, than we find in many Catholic nations."

Mr. Brownson says that there is less of real than of apparent heresy in the world; that the ascetic form of religion is only one side of Christianity; and the social, humane form is another, and quite as good.

Finally, he objects to the course taken in these matters by Rome and the Pope. The Pope, as spiritual father, he reveres: as secular prince, he thinks little of him. "Rome speaks only to repress: she has ceased to speak to encourage. This indicates that she feels her position insecure."

These few and brief extracts may indicate the direction of the mind of this courageous writer and strong thinker. There is no more interesting or valuable periodical than this of Dr. Brownson.

The Veil partly lifted, and Jesus becoming Visible. By W. H. Furness. Boston: Ticknor & Fields. 1864.

To be noticed hereafter.

Freedom of Mind in Willing; or, Every Being that Wills, a Creative First Cause. By ROWLAND G. HAZARD. New York: D. Appleton & Co. 1864.

We have not yet found time to read this work, but hear it spoken of by good judges as being a very able work. The title is suggestive and interesting.

First Gospel; being the Gospel according to Mark. Translated and arranged, with a Critical Examination of the Book, its Life of Jesus, and his Religion. By LEICESTER AMBROSE SAWYER, translator of the Scriptures. Boston: Walker, Wise, & Co. 1864.

Brother Sawyer certainly is a very industrious man; for he writes and publishes books faster than we poor lazy mortals can read them. He is also certainly a bold man to undertake to put so much into less than two hundred pages 12mo.

Mr. Sawyer settles, in his usual decided way, disputed questions by a very brief argument. Henceforth, it seems, we are to regard Mark's Gospel as the first (in order of time), chiefly because Matthew's Gospel contains additions which would naturally have been added to the subsequent Gospel. But suppose that Matthew's and Mark's were composed independently of each other, and that neither writer knew of the other's Gospel. This might easily have happened in that age, when there were no newspapers, "Christian Examiners," nor "Monthly Journals." Papias, who tells us all we know about it, says that Mark's Gospel contains the substance of Peter's discourses; which were chiefly accounts of the facts in the life of Jesus, of which he was a witness. Peter's tendency was rather to the pragmatic than the dogmatic: hence he might easily have omitted the Sermon on the Mount, which Matthew records. In short, we consider that the question, whether Matthew or Mark wrote first, to remain uncertain, just as it was before Mr. Sawyer wrote this book. It is not worth while quite yet to change the order of Gospels in the New Testament.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 18, 1864. — Present, Messsrs. Stebbins, Livermore, Brigham, Barrett, Hinckley, Ware, Lowe, Smith, Shattuck, Sawyer, and Fox.

The Committee on New-England Correspondence presented an application for aid from the society in Brunswick, Me.; and, in accordance with their recommendation, an appropriation was made of $100.

The Army-Mission Committee reported that Mr. William M. Mellen had returned from his third visit to the Rendezvous of Distribution; having circulated fourteen thousand tracts of the "Army Series," and four thousand copies of the "Soldier's Companion."

They also reported that Mr. Calvin Stebbins had been engaged to visit the soldiers' hospitals in Washington and vicinity, for the purpose of introducing the army publications of the Association.

Rev. Charles Lowe made a report concerning the Maine Unitarian Conference, which he attended as a delegate from the Association; having been appointed by the Board at the last meeting.

The Committee on Western Correspondence reported in favor of granting to the society in Trenton, N.Y., in response to their application, the sum of $75; which report was adopted.

The Special Committee to whom was referred, at the last meeting, the subject of the Janesville Society, reported, through Dr. Stebbins, the Chairman; who, at the same time, made his report as delegate from the Board to the Western Conference.

The Conference had agreed heartily to the plan proposed, and had appointed a Committee to act in connection with the Western Committee of the Association. They had also voted to raise for missionary work at the West, the present year, $1,900; with the hope that the Association would appropriate, if needed, an equal amount for the same object. The Committee of the Conference, and the members of the Western Committee of the Association,

who were present at Meadville, had held a meeting, and decided concerning Janesville, that, if Mr. Farrington would take charge of the society, $900 should be paid to him the first year, in addition to the $600 to be raised by the Society, — $600 towards his salary, and $300 to enable him to meet the expense of moving. Of this amount, the Conference had agreed to pay one-half.

After accepting the report, the Board voted to appropriate for Janesville the sum fixed upon by the Committees, — $450.

The Committee on Western Correspondence reported in favor of an appropriation of $115 in aid of the new Unitarian Society in Winona, Minn.; this case also having been considered at Meadville, and the same amount appropriated by the Conference: and their report was adopted.

This Committee further stated, that a very satisfactory report had been received from Rev. Jasper L. Douthit, concerning his missionary labors for the Association in Southern Illinois.

Mr. Lowe stated to the Board, that the Western Conference were very desirous to have Dr. Stebbins go on a missionary tour this fall through the West, and had made a proposition to that effect, but were not able to offer a sufficient compensation to permit him to undertake the work. Mr. Lowe suggested that it would be well for the Association to make an appropriation for this object, in addition to that of the Conference, and thus enable Dr. Stebbins to make the proposed tour.

After some conversation, from which it appeared that the Board were decidedly in favor of the plan, the subject was referred to a Special Committee, consisting of Messrs. Lowe, Barrett, and Smith.

The Secretary then read the following communication from the Treasurer: —

Boston, July 18, 1864.

Mr. George W. Fox, Secretary.

My dear Sir, — It is known by most of the Executive Committee that my acceptance of the Treasuryship was for the remainder of the year, or until Mr. Smith should return.

Mr. Smith has now returned; and I beg leave to offer my resignation as Treasurer of the Association.

Thanking the Committee for their confidence, I remain, with much respect, Yours most truly,

Warren Sawyer.

The resignation of Mr. Sawyer was accepted; and Mr. Charles C. Smith was duly elected Treasurer of the Association for the remainder of the year.

Mr. Sawyer was then chosen a member of the Executive Committee, to fill the vacancy caused by the election of Mr. Smith to the Treasuryship.

On motion of the Secretary, the Committee on Publications were authorized to give to soldiers' libraries any of the books and tracts owned by the Association, suited to that purpose; and, after the transaction of other business, the Board adjourned to Monday, Aug. 15.

INTELLIGENCE.

The Maine Unitarian Conference met at Waterville on Tuesday, June 21; the services commencing on the evening of that day with a sermon by Rev. Charles H. Wheeler, who for some months has had charge of the society in Augusta. After the discourse, the Conference was organized by the choice of Judge Ed. E. Bourne, of Kennebunk, for President; and Rev. Joshua A. Swan, of Kennebunk, for Secretary. The exercises of Wednesday forenoon commenced with a prayer and conference meeting; after which, several questions were discussed. In the afternoon, a sermon was preached by Rev. Joshua A. Swan, and the discussion of the morning was continued. It was voted at this meeting, that the present Confer-

ence be regarded as a permanent association, under the name of the Maine Unitarian Conference; that the President and Secretary hold their offices during the present year, the latter acting also as Treasurer; and that a committee be appointed to make arrangements for the next Annual Meeting. Rev. Cazneau Palfrey, D.D., of Belfast, Rev. Amos D. Wheeler, D.D., of Brunswick, and Rev. Charles C. Everett, of Bangor, were then chosen as this Committee. On Wednesday evening, a sermon was delivered by Rev. Dr. Palfrey; after which the communion service was administered by Rev. John T. G. Nichols, of Saco. Thursday morning, after an hour spent in conference and prayer, the Convention adjourned.

THE TWELFTH ANNUAL CONFERENCE of the WESTERN UNITARIAN CHURCHES was held at Meadville, Penn., in connection with the ANNIVERSARY EXERCISES of the MEADVILLE THEOLOGICAL SCHOOL, commencing on Wednesday evening, June 29, with a sermon, before the graduating class and the alumni of the school, by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.

On Thursday morning, a meeting was held for conference and prayer; which was followed by the anniversary exercises of the Theological School. The following essays were read by the graduating class: "The Humanitarian Tendencies of the Age," by Mr. Charles A. Allen, of Cambridge, Mass.; "The Dignity of the Christian Ministry," by Mr. William B. Buxton, of Montpelier, Vt.; "The Ethics of Reconstruction," by Mr. Charles H. Ellis, of Boston, Mass.; "Christianity a Religion without a Parallel," by Mr. Aaron Porter, of Salem, Mass. The essays were followed by an address by the President, Rev. Abiel A. Livermore. Thursday afternoon was occupied in hearing reports from the churches composing the Conference. Rev. Robert Collyer spoke for the Second Society of Chicago, Ill.; Rev. Everett Finley, for the society in Bloomington, Ill.; Rev. A. D. Mayo, for the Church of the Redeemer, and Rev. Sidney H. Morse, for the First Church, in Cincinnati, O.; Rev. S. B. Flagg, for Kalamazoo, Mich.; Rev. H. P. Cutting, for Winona, Minn.; Rev. John B. Beach, for Austinburg, O.; Rev. J. G. Forman, for Alton, Ill.; Rev. Martin W. Willis, for Quincy, Ill.; Rev. Carlton A. Staples, for Milwaukee, Wis.;

Rev. A. G. Hibbard, for Detroit, Mich.; Rev. William G. Nowell, for Rockford, Ill.; Rev. Frederic M. Holland, for Marietta, O.; Rev. Robert Hassall, for Keokuk, Io.; and Rev. Walter Wilson, for Pittsburg, Penn. On the evening of Thursday, a sermon was preached by Rev. Cyrus A. Bartol, D.D., of Boston.

The exercises of Friday commenced with a meeting for conference and prayer; after which the Convention was called to order, and Rev. John H. Heywood made a report concerning his society in Louisville, Ky. Rev. Robert Collyer, of Chicago, Ill., then delivered an address on the subject of Western Missions; which was followed by remarks from several gentlemen, among whom was Rev. Dr. Stebbins, who was present as a delegate from the American Unitarian Association. He made a statement of what had been done by the Association at the West, and what they desired to do; and said that they wished to act in connection with a Committee from the Western Conference, and thus carry forward the great missionary work. A Committee was then appointed to arrange a practical organization for missionary purposes. In the afternoon, the discussion of the subject of missions was continued; and the Committee on Organization presented the following plan, which was adopted: 1. A Committee of three to be appointed, who should have the arrangement of the missions, and act in connection with the American Unitarian Association. 2. This Committee to communicate with any parties who might wish the services of a minister. 3. The churches connected with the Conference to raise $1,500 the present year for missions. Rev. Robert Collyer, of Chicago, Ill., Rev. A. D. Mayo, of Cincinnati, O., and O. J. Steele, Esq., of Buffalo, N.Y., were then chosen as this committee.

Saturday morning, after an hour spent in conference and prayer, an address on Ministerial Study was delivered by Prof. George L. Cary, of the Theological School; which was followed by a discussion. The following officers were then elected for the ensuing year: President, Rev. George W. Hosmer, D.D., of Buffalo, N.Y. Vice-President, Rev. Abiel A. Livermore, of Meadville, Penn. Recording Secretary, Rev. S. B. Flagg, of Kalamazoo, Mich. Corresponding Secretary, Rev. William G.

Nowell, of Rockford, Ill. Treasurer, J. Wiley, Esq., of Detroit, Mich. Executive Committee, Rev. A. G. Hibbard, of Detroit, Mich.; Rev. Robert Hassall, of Keokuk, Io.; Melancthon Starr, Esq., of Rockford, Ill.; Nathan Mead, Esq., of Chicago, Ill.; and Robert S. Brunison, Esq., of Quincy, Ill. After further discussion, it was voted to hold the Conference next year at Rockford, Ill. On Saturday evening, a sermon on Christian Patriotism was preached by Rev. John H. Heywood, of Louisville, Ky.

Sunday forenoon, Rev. A. G. Hibbard preached at the Unitarian Church, Rev. Dr. Stebbins at the Baptist, and Rev. Alfred P. Putnam at the Methodist; the two latter churches having been opened to the Conference through the courtesy of their trustees. In the afternoon, the communion service was celebrated, and, in connection with it, the commemorative service; they being conducted by Rev. Dr. Stebbins, assisted by Rev. Dr. Hosmer, Rev. Robert Collyer, and Rev. C. A. Staples. In the evening, Rev. S. B. Flagg preached in the Baptist Church, and Rev. J. G. Forman in the Methodist; and at the Unitarian Church, Mr. Everett Finley, of Bloomington, Ill., and Mr. Charles H. Ellis, one of the graduates of Thursday, were ordained to the work of the Christian ministry. With these services, the Conference closed.

The Annual Visitation of the Cambridge Divinity School occurred on Tuesday, July 19. The essays read by the graduating class were as follows: "The Divine Education of the Human Family," by Mr. John W. Chadwick, of Marblehead; "Influence of American Institutions on the Church," by Mr. George Dexter, of Worcester; "The Union of Christian Believers," by Mr. Samuel S. Green, of Worcester; "St. Paul's Service to Christian Truth and Freedom," by Mr. Nathaniel Seaver, Jr., of East Boston.

Rev. Alpheus S. Nickerson was installed as pastor of the society in Sterling, Mass., on Wednesday, July 27. The order of services was as follows: Anthem; prayer, by Rev. John B. Green, of Leominster; reading of the Scripture, by Rev. Edwin J. Gerry, of Boston; hymn; sermon, by Rev. George Putnam, D.D., of Roxbury; anthem; prayer of installation, by Rev. Joseph Allen, of Northborough; right hand of fellowship,

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ACKNOWLEDGMENTS.

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on Org... „ Society in Waltham, as a donation 50.40
1. A... „ Rev. F. A. Farley, D.D., trustee, as income of Graham Fund 35.00
arr... 11. „ Rev. Edward J. Young's Society, Newton, as a donation 106.00
A... „ „ „ Rev. G. W. Stacy, Rev. T. T. Stone, and Rev. S. S. Hunting, as annual memberships . . . 3.00
„ 12. „ a friend in Keene, N.H., as a donation 5.00
„ 13. „ E. H. Howard, to make himself a life-member . 30.00
„ 14. „ Miss B., for Army Fund 10.00
„ 15. „ two little children, Allie and Neddie, for Army Fund 1.00
„ 16. „ Rev. G. W. Briggs, D.D., as an annual membership 1.00
„ 18. „ a friend, for Army Fund 2.00
„ 19. „ Rev. C. A. Staples, as an annual membership . 1.00
„ 21. „ Society in New Bedford, as a donation . . . 200.00
„ „ „ Society in Austinburg, O., as a donation . . . 7.50
„ 22. „ W. H. Brooks, as an annual membership . . . 1.00
„ 23. „ a friend, for Army Fund 3.00
„ 25. „ a member of the Arlington-street Society, Boston, as a donation 50.00
„ 27. „ Society in Kennebunk, Me., as a donation . . 57.15
„ 29. „ Miss P. A. Lovejoy, for Army Fund 1.00

THE

Y JOURNAL.

N, SEPTEMBER, 1864. [No. 9.

PROFESSION OF CHRISTIAN FAITH.

BY ATHANASE COQUEREL, FILS.*

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." — 2 COR. i. 12.

I HAVE longed, I confess, to gather you around me, and to address to you the very simple but profoundly serious remarks which I am about to make. I have desired to meet you to-day, not only on account of the gratification which I have experienced in former years in addressing you, and in meeting again my old catechumens, whom Paris life disperses, and does not permit me to see as often as I desire: I am influenced to-day by another motive. Certain writings have been distributed in great number,

* It is already known to our readers, that, within the last few months, M. Athanase Coquerel, Fils, has been suspended, by the Protestant Consistory at Paris, from preaching in the pulpit of the Church of the Oratoire, where he has officiated so acceptably for many years. The majority by which he was suspended was very small; and it is to be hoped, that, at the next election of delegates to the Consistory, a sufficient number of liberal members will be chosen to reverse this decision. Meanwhile, although he is debarred from preaching, M. Coquerel has not been prevented from printing; and he has already published several

even among you, from which it would appear that your pastor no longer believes what he has taught, — that he is no longer either a Christian or a Protestant.

If I saw before me to-day only my most recent catechumens, those who have listened to my religious instruction during these latter years, I should have nothing to say: I should call upon them to testify as to what I have taught; and their testimony would undoubtedly suffice for my complete justification.

But twenty years and more have passed since I began to give religious instruction; and my first catechumens, unless I have had frequent opportunities for conversation with them, might suppose that there is some truth in what has been published. I have a right to undeceive them.

I do not hope to show that I have changed in no respect in the space of twenty years. Sad, indeed, would be the ministry of a pastor, who, in twenty years of instruction and experience, had learned nothing; and who, after such a lapse of time, should find himself at the very point from which he started. A great English orator has said, "The only persons who never change their opinions are those who have none." Undoubtedly, upon this or that point, my views have been, and ought to have been, extended or modified, but in no respect in which the change affects Christianity itself. And I hope to convince you readily, that he who has been your pastor is no less a Christian nor

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discourses, a translation of one of which, delivered on the 10th of last April, we lay before our readers. Prefixed to the original pamphlet edition is a note, from which we learn that he has been in the habit, once a year, of calling together his different catechumens of both sexes and of all ages, to deliver to them a familiar exhortation, and to render an account of the labors of a charitable union which he has established among them, and which has for its motto, "Faith acting by Works." These annual gatherings are public; and it was at the last of them that the following discourse was delivered.

a Protestant than formerly; that he is to-day as much, and more than ever, Christian, Protestant, and liberal.

The words of St. Paul, which I have chosen from among many others analogous in meaning, and on which I could equally well have based my defence, have impressed me deeply.

"The testimony of our conscience," says the apostle, "that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." He says it to his disciples at Corinth: suffer me to say it to my catechumens at Paris, — "in simplicity and godly sincerity," or, according to a more exact translation, "in the sincerity and simplicity of God."

The simplicity of God! — this is one of those strange, unexpected, profound expressions which we occasionally find in the writings of St. Paul.

The things of God are indeed simple: what men add to them is obscure. If your Christianity comes from God, it will be infinitely more simple, and consequently more efficacious, more fruitful, more beneficent, than the Christianity of men, — of the makers of systems, of those who put theology in the place of religion.

The apostle adds, that he has not "walked according to fleshly wisdom." I do not need to apply these words to myself. If I had listened to that "fleshly wisdom," to that human sagacity, which consists in concealing what one thinks, and in saying what one does not believe, such an event as has recently taken place would never have occurred.

St. Paul says, finally, that he has spoken and taught according to the grace which God has given him. This is at once the simplest and the most forcible thing that the minister of the gospel can say in his defence. God gives

to each of us his grace, but differently, under forms and in degrees which it is impossible for others to appreciate. All, therefore, that can be demanded of any one, is that he make the best use of the grace which God gives him. I have taught you according to the grace which God has given me.

I. I do not wish to inquire if it is a very pious and benevolent work to seek to render a pastor suspected by those whom he has had the satisfaction of instructing in the gospel, and of bringing into the Church. I prefer to seek an excuse for this strange and lamentable misunderstanding. This is one.

Many persons admit, in religious matters, liberty of conscience just to the degree which they need for their personal and private use. Many persons demand that others shall be free to believe all that they believe; but, if a little more or a little less belief is required, they do not see the use of so much liberty: they demand that every one shall stop at the precise point where they themselves stop. I have never understood this sort of liberality.

I believe, on the contrary, that we ought to demand and to maintain liberty of conscience, not only for ourselves, our faith, our doctrines, our opinion, but for the opinion, the doctrines, or the faith, which are not ours. It has fallen to me to demand liberty, not only for the friends who think as I do, but also for other friends who think differently, and even for adversaries. I know not why one should argue with an opponent who is mute, disarmed, and who cannot defend himself. When one wrestles conscientiously before God, when one seeks nothing but the truth, he should desire his opponent to be free to bring forth all that is just and true in his opinions: then only will it be worth the trouble to refute him; then only we have before us something living, real, tangible.

From this manner of understanding liberty, it has resulted that even the opinions which I have refuted have been attributed to me. Those who have announced them might be deceived: I have tried to show them, that, in fact, they were deceived. But people suppose, that, if I have wished that these persons should have the liberty of saying what they thought, it is because I was deceived as they were. When the advocate of any cause demands free speech for the advocate on the opposite side, have we any right to believe that he abandons or betrays the side which he should defend? No: he will defend it, on the contrary, more worthily and more usefully, when he whom he ought to oppose has spoken according to his conscience, and according to the interests which he is charged with sustaining.

As for myself, I have not abandoned the good cause, — the cause of God, of the gospel, of religion, of Jesus Christ; and I wish briefly to remind you of the most essential parts of what I have said and taught.

II. In the first place, I have taught you to believe in God with all the strength of your soul: not in an inert, absent God, indifferent to his works, a stranger to his creatures, deaf to our prayers; not in the God of Pantheism, — that blind and obscure God, who, not knowing himself, is always seeking to find himself out, — that God in whom all is confounded, the evil as well as the good. I have tried to make known to you the personal and living God, the true God, Creator of the heavens and the earth. I have taught you to believe in that God, who, on the first page of Genesis, is so magnificently represented to us, saying, " Let there be light."

I have tried to make known to you that God, who, in the Old Testament, describes himself in these sublime

words, — beyond which we can never go, — "I am that I am," — that God, who, in the Old Testament again, gives to Moses and to the Jews this admirable precept: "Be ye holy; for I am holy."

I have tried to teach you to believe in the God of the prophets, who, with so much authority and grandeur, constantly revived in the Israelites the religious and moral sentiment, and recalled them to the work which man ought to do within himself.

I have tried to lead you to believe in the God of the Psalmist, — that God whom the sacred poet addressed with such fervid emotion, "Thou hast been a shelter for me, and a strong tower from the enemy;" and near whom his ardent soul found so much moral energy, and such eminently religious power.

I have tried to show you God present in creation; and I have recalled to you the thought of St. Paul, when he says, "In him we live and move, and have our being;" God present in providence, governing the world, mingled without ceasing by his spirit, by his action, in every thing; finally, present in conscience, speaking within us. Our God is not so high in the heavens that we cannot find him. Our God is in the deepest place of our heart. Who seeks him will find him there.

Finally, I have tried to make known to you the God of Jesus Christ, who is our Father; who is not the God of vengeance, the terrible God of the Israelites, but the Father of us all, the Father of the prodigal son. Recall to your minds that admirable story, so vividly marked by the simplicity of God of which I just now spoke; that story in which there is so little of doctrine, and so much of religion; in which there is so much efficacy to sanctify, so much power to raise souls; that story in which the prodigal son, instructed and matured by misfortune, returns to his father;

and in which the father, who represents God, does not fear to compromise his majesty by running to meet his son when he is yet afar off: he presses him in his arms, and gives him the tenderest welcome, even filling his house with music and dancing, "because," he says, "my son was dead, and is alive again; he was lost, and is found."

III. To go to God, to return to God, — this is religion. Thus I have presented it to you. Religion is the link between God and man: it is the sum of the relations which ought to exist between God and us. All which draws man near to God is religious. All which does not contribute directly to bring man into relation with God may be useful; but it is not the essence, the foundation, of religion. Thus the miracles are merely accessories. Religion, properly so called, I repeat, consists in placing one's self in contact, in relation, as much as is possible, with God. We have an infinite need of an ideal of perfection; but our ideal must not remain vague: a personal living God is necessary to us; and religion is a real relation with him, great as he is, and finite as we are.

IV. If we were innocent, if we had in us no moral evil, the word "religion" would be synonymous with a word which, to many minds, has no religious association, — the word "progress." If in us there were only good, progress and religion would be one and the same thing; all the faculties, all the forces, of the soul, would grow by constantly drawing near to God.

But it is necessary to go farther. It is not possible to delude one's self into the supposition that man is exempt from moral evil: man is a sinner. We find in ourselves not only isolated faults, committed at a precise moment or hour, but sin, moral evil, the tendency to evil. From this

esoteric and universal fact results the necessity of an elevation, of a transformation, which the gospel describes, in its magnificent language, under the most touching and the most expressive images. This is what it calls conversion; borrowing from the prophets the cry, "Repent, and turn yourselves from all your transgressions." "Turn unto the Lord your God." "Walk not after the flesh, but after the spirit." "Depart from evil, and do good." "Draw nigh to God."

This, again, is what is offered us under the forcible and beautiful image of regeneration. Jesus speaks to the Jews, persuaded that heaven belongs to them by right of birth; and who, from the simple fact that they are sons of Abraham, think they have an hereditary right to eternal happiness. Jesus teaches them that they must recommence the spiritual life; that they must be born again; that it is not the birth of the body which makes the child of God, but that there is a spiritual birth, the commencement of the true life; that one must enter into the true way, — give one's self to God and to goodness.

And, moreover, we find always in the pages of Scripture the image of health. The sick man will perish: he must be cured. Who will save him? You know who.

Finally, we have, in our sacred books, met with the image of redemption. It is that of a slave bent under the yoke, who must be made free, who cannot deliver himself, help himself, break his chains. He must be made free: he needs a liberator. Who shall deliver him? You know who, — Jesus Christ.

V. Jesus Christ! I have reached the most essential point, — one more controverted in our time than any of which I have spoken.

In the first place, we must give some account of the work of the Saviour.

I have never, I confess, taught you the doctrines which are called "substitution," "vicarious satisfaction," "expiation by blood." I have not taught you, that we need, above all things, to be saved from punishment, — a doctrine which wants equally depth, moral worth, and truth. All punishment coming from God is a benefit: it is intended to improve. To be saved from punishment is not to be cured and to be made free: what man needs is to be saved from evil, from sin. As we have seen, Jesus, by his whole life, as by his death, by all his teachings, and by his example, by the influence which he exercised upon his contemporaries, and upon the men of future time, has communicated to humanity a new life: he has penetrated it with his spirit, he has animated it by his own life, and thus will never cease to nourish it. He impregnates it more and more with his sanctifying doctrine, and covers it, according to the words of the prophet, "as the waters cover the sea."

It is by this power that Jesus has saved the world. He has announced pardon; has manifested and assured it to man. He has given us the parable of the prodigal son. He has given the great revelation to man, that, because God is holy, he does not wish to destroy man, but to save and sanctify him; that, because God is holy, he does not delight in punishment, but punishes us to make us better, and to make men become what they ought to be.

Jesus has declared that he is the way; that is, the truth and the life. This way leads, you know where, — to God. The Christian religion consists in going to God through Jesus, who is its highest expression, not only because Jesus is one with the Father, but because he makes one with the Father those who live his life, — those whose thought and will are one with his.

This, then, is the work of Jesus. We come now to what relates to him personally.

VI. I have said to you nothing of Jesus which he has not said of himself. I have spoken to you of him as he himself has spoken. No one ever has cited, no one ever will cite, a single place in the Gospels, where Jesus has said, "I am God." But he has said, and repeated, that he is the Son of God.

I have never said to you, Jesus is God. I have continually said, and explained, that Jesus is the Son of God; that he is in the closest, holiest union with the Father; and that he had a right to say, "Whosoever has seen me has seen my Father also." Thus he leads us to the Father, so that through him we can draw near to God, as far as it is possible to humanity.

This union of the Saviour with the Father, this union of Christ with God, — we have seen and admired it with profound faith. The divine shines forth in Jesus. I have not said that Jesus was a great man, a great moralist, a Socrates superior to Socrates; or, to refer to that person to whom, in our days, he is most frequently compared, I have not said that Jesus was to us what Cakya-Mouni was to the people of India. I have said, that in Jesus we see, we recognize, we feel, the presence and the action of all that is divine. It is this which distinguishes him from all others. It is this which penetrates all our being when we study his words, when our souls are nourished by his soul; this which fills us with admiration, with gratitude, and with love; this which makes us recognize in him the true Mediator, who draws us to Him whom he called, after his resurrection, "his Father and our Father, his God and our God."

Man, we say, should go to God, should imitate God. If I gave you this precept alone, — which, nevertheless, is scriptural, — "Be ye followers of God, as dear children," you would perhaps reply, "The children are so feeble, the

Father is so great, that he is above our imitation; and we know not how to become like him, — how to translate into human actions the perfections, the sanctities, of God." It has been done. Jesus has done it for us. He has placed within our reach human examples, a life, a death, labors, and sentiments, in full accord with the divine holiness. There we find the model and the impulse which we need; there we find God brought near to us: what God is, and what he would have us to be, is shown in the life of Jesus, and in his death.

Behold the type, the model! and, as Pilate said, "Behold the man!"

VII. I do not say, "Behold the doctrine!" No person has less dogmatism than Jesus; and here appears an immense difference between him and even the greatest of those who taught after him. He goes to the depth of things far more than they who dogmatize. He awakens conscience. He takes hold of the inner man by the very roots of his being; and touches, vivifies, transforms, regenerates, quite otherwise than could be done by dogmatic deductions or by the complications of theology.

Jesus has set before us, plainly and precisely, what is essential in religion. He has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." He added, that this is the fulfilment of the law, what is most important in our duty.

I am often astonished at hearing it said that it is not love which is essential, but this or that doctrine.

Jesus is right, or he is wrong. If he is wrong, and upon this important point, we are not Christians, and there is no reason why we should be Christians. But, if he is right, no man is authorized to oppose him, and to say, "Master,

thou art deceived. The essential thing is not to love God and our neighbor: it is to believe in such a way, to adopt such a dogmatic formula, to repeat without hesitation these or those theological deductions, very complicated and very abstract." Who could hold such language to Jesus? No one.

Let us, then, have the simplicity of which St. Paul speaks, — that simplicity which comes from God, and which consists in receiving from Jesus the assurance that love is the essential; that to love God and our neighbor is the foundation of religion; and that the law and the prophets (that is, every thing) is reduced to this.

It is thus that I have spoken to you of Jesus.

VIII. I am, nevertheless, accused of being unfaithful to him. Why? It is, in the first place, because, if Christ is misunderstood and poorly represented, I defend him with his own weapons, — mildness, persuasion, regard for conscientious convictions. Now, it is a characteristic feature of the times in which we live, that each man believes he shows so much more love for Jesus, so much more faith in him, as he more outrageously abuses those, who, as he thinks, misunderstand Christ. There has been for some time a sort of emulation between Catholics and Protestants, between bishops and ministers, as to who should use in public the most injurious epithets, or who should exhibit the most hostile manifestations of wrath, of hatred, of pretended scorn, for those who represent Jesus incorrectly. If Jesus were in the world, in the pulpit, in the midst of us, he would say to those who defend him thus, "Ye know not of what spirit ye are." He would say to them, that he does not wish to be loved with that bitter zeal. Those who have pleaded his cause with the most sweetness, charity, respect for the consciences of others, will be alone approved

by him, and not those who have shown the fiercest and most violent zeal.

I am accused, again, of being unfaithful to Jesus because I am not so much alarmed as others. It has been believed for some time, that a man is so much better Christian as he seems the more to fear seeing Christianity disappear, and Jesus conquered. Men speak as if Jesus was crucified anew; as if some new Judas betrayed him; as if Caiaphas and Pilate were condemning him to a new punishment.

I do not share this fear. I think I have more faith than they who are thus alarmed. For my part, when I hear certain persons say, "My Christ is in danger, my Saviour is threatened," I reply, "Your Christ, then, is not the Son of God; your Saviour, then, is not the true one." Let any one, if he can, overthrow mine. Let him make me fear that Jesus will disappear. It is not possible. I know too well that Jesus is the same to-day that he was yesterday, and that he will be to all eternity. I know too well that heaven and earth shall pass away, but the words of Christ shall never pass away; and, as long as I have so much faith in my heart as I have now, it will not be possible for me to tremble, to utter cries of alarm, to terrify the faithful, and to preach a crusade against those who imperfectly represent Jesus.

I say even more. I would rather that Jesus should be poorly understood than that he should be neglected altogether. What I most fear is, lest a long time may come when the public mind is not occupied with discussions in regard to him. I would rather people should discuss whether a portrait is like him or not, even though some persons are mistaken, than that there should be indifference on this subject. We have seen periods in which people were not occupied with these considerations; in

which attention was wholly given to things of the moment, which seemed to them to be of more importance. I do not despair of my time, when I see that everywhere, in all countries, in all languages, people are discussing whether this or that image of Jesus is the true one. It is not without agitation that truth makes its way. God conducts it; and it would be doing an injury to truth and the gospel to partake these puerile terrors, so little conformed to the dignity and eternal power of the gospel of Jesus Christ.

IX. These are essentially Protestant principles. When respect for opinions and toleration of persons reign, those who seek the truth find it, and discussion leads to good results. I repeat it, let us have faith in truth; let us believe it is given to those who seek it, and ask it of God. Let us have faith in conscience, in investigation, in aid from on high.

This leads me to say a few words, before closing, on the two great principles of Protestantism as I have preached it to you. One is the gospel; the other, liberty.

Of the gospel I have nothing new to say; and yet it contains every thing. I have not taught you, that, in the Scripture, each word is of the same value, of the same authority: I have taught you that there is an essential gradation to be understood and maintained between the different parts of the sacred collection. The Old Testament, which contains admirable and sublime words, is, after all, the religion of the Israelites, and not ours. Jesus says upon the mountain, and again repeats it, "You have heard that it was said by them of old time; . . . but I say unto you." And who had spoken to their fathers? Moses, the prophets, God upon Sinai. Nevertheless, Jesus adds, "But I say unto you," — because the teachings of Moses and the prophets were good for the Jews, were

adapted to their time, but are no longer sufficient for Christianity. Jesus brought much more. Let no one ask me to go back from Jesus to Moses and the prophets; for he has placed the truth in a much grander light, he has carried their own doctrine much farther, than the prophets and Moses could.

In Christian morality, is it possible that men wish to give to the words of the Old Testament the same authority as to those of the New? Is it possible to ascribe to the Psalmist the same authority as to Jesus? When, for instance, in the hundred and thirty-seventh Psalm, after having described in admirable poetry the patriotic sadness of the captive Jews by the rivers of Babylon, the poet allows himself to be carried away by a savage desire for vengeance, and cries, "Happy shall he be that rewardeth thee as thou hast served us! happy shall he be that taketh and dasheth thy little ones against the stones!" — I ask if it is possible to give to these words the same value as to those words of Jesus, "Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you"? No: the two texts cannot be placed in the same line. We must choose between them.

In the New Testament, the same difference is to be observed between Jesus and the apostles. St. Paul was a mighty genius, — one of the most remarkable men that the world has ever seen; and yet what an immeasurable distance between the lofty speech of Jesus, always full of the simplicity of God, and the language of the apostle, impetuous, eloquent, but often obscure, involved, less easily comprehended, and less rich! And as for the writings of St. Paul himself, who would wish to give to his praise of charity, — to that marvellous page, one of the finest that man can read, one of the most admirable of the entire New Testament, — who would wish to attribute to

that chapter the same degree of importance as to this or that difficult course of argument where St. Paul borrows of the Jewish Rabbis their custom of taking for a type some person of the Old Testament, and makes use of it to develop laborious comparisons between this person and Jesus? Or ought I to recall the words of St. Paul, giving counsel as to his health to Timothy, or asking that the mantle which he has left at Troas with Carpus should be brought to him?

It is evident that we must make a distinction. Those who deny it in principle do in practice just as we do. It would be better to recognize the fact, that there is gradation, inequality; to seek, above all, the truth in the thought of Jesus; and to put no other words in the same rank with his. It is important, then, to examine if that which a sacred personage says or writes is supported by what Jesus has said; if it is conformed to that; if it exists there; and if there is not infinitely more elevation and truth in the teaching of Jesus than in any such words of prophet or apostle.

In recognizing this gradation, do we confess that the gospel will perish in our hands; and that, in giving to the different parts of this sacred collection a diverse or proportionate value, we do not keep the faith? Certainly not. There reigns from the beginning to the end of the Bible, especially in the New Testament, but also in the Old, the great inspiration of God. We feel the Spirit from on high. This is, beside, the historical source at which it is always necessary to renew our faith; and, because we read the gospel with discernment, it does not follow that we do not seek and find the truth there. But man has no right to read the Bible with his eyes shut. Let us remember the English philosopher who said, "To make use of a revelation by giving up the exercise of one's reason is like taking

a telescope, and closing the eyes before approaching it; so that the instrument designed to increase the power of vision is good for nothing."

As for us, let us accept the truth of the gospel with an awakened conscience: and this is the last point upon which I shall insist; for conscience and its freedom is the second principle of Protestantism.

X. I will not dwell on this: we are dealing here with ideas which I have too often developed before you; and these, at least, are truths which I am not reproached for denying or misunderstanding.

Yes, conscience must be free: after having prayed, struggled, sought, a man must believe, not all that he wishes to, but all that he can. To pretend that one wishes to believe what one cannot believe; to say, like a famous doctor, "Credo quia absurdum," — is to surrender one's manhood; to give up the use of one's reason. It is saying, "I believe because I am wrong in believing." That is not possible: one may imagine, persuade himself, that he believes; but he is deceived. We do not wish to deceive ourselves: we wish to see things as they are. When we feel that a thing is absurd, we do not say, "I believe this because it is absurd:" we say, "I cannot believe it." But, if we struggle, if we seek, if we pray, the gospel is sufficient: we can find there all that our souls need.

Liberty of conscience is not an object of luxury; it is not a necessity merely of thinkers and scholars: we all need it. You should believe with your own conscience, and not with that of theologians. Liberty of conscience is not a historical and ancient thing which was useful three centuries ago, at the time of the Reformation, but which has done its work, and which we no longer need. We all need it every day. When we wish to be near to God, we

need conscience. Who dares take it from us? Who dares take the responsibility of placing himself between God and us? Who dares say to the spirit of God, "Thou shalt not breathe here"? "The wind bloweth where it listeth," says Jesus; "and we know not whence it cometh, nor whither it goeth." This wind of which he speaks is the breath of God, is the Spirit. No person has a right to assign its limits. When the wind blows from above, it passes over all human barriers. No one can prevent the Spirit of God from bearing witness with our spirits, and convincing us; and it matters little whether men permit or oppose it.

The Reformation is, then, a perpetual principle, constantly active. Our church is called "Reformed," not only because it was born three centuries ago, in a religious crisis which we call the "Reformation," — it is reformed because it constantly reforms itself; because it constantly renews itself at its source; because it is perpetually open to the breath of the Holy Spirit. It is in this respect that it merits its title of "Reformed" and "Protestant."

I will not repeat here at length that the world in our time seeks religion: we all see it. I will not stop to show that our age, which seeks to believe in the gospel, is not willing to believe by force, and will not believe without liberty. When people are thoroughly convinced that Protestantism means the gospel and liberty, nothing more and nothing less, a great part of the world and of France will be Protestant, whether it takes that name or not.

XI. These are, in a rapid summary, the principal instructions I have given. I affirm that they are Christian, and that they are Protestant. I affirm that those who deny it are self-deceived. Who shall judge between them and me? God, Jesus, the gospel. It has been said that what I teach is not Christianity, — is not the gospel of Jesus.

It is upon Jesus and his gospel that I depend for my justification, and for the proof that it is indeed what Jesus wills, and what the gospel teaches us.

It remains for me to recall to you two duties which result thence for you all.

In the first place, the duty of maintaining, intact and sovereign, liberty of conscience. Do not yield your conscience to any one. No one will answer for you to God. You yourselves must answer. You cannot say to him, "Lord, some authority has obliged me to believe this, to do that." God will reply to you, "I gave you a conscience: you should have used it." God will ask each of us what we have done with the conscience he has given us. Our liberty belongs to us because it comes from God. It is indispensable to us to submit ourselves to God. When God commands a thing, we have no right to listen to the man who commands another thing. We must remain free, that our ear may always be open to whatever comes from God.

The second duty incumbent on us, after having maintained firm and in all its force our liberal principle, is to prove to all that this principle is productive of an elevated morality, of exemplary vital piety, and of charity; to do much good; to testify in a thousand ways to the light that is in us; to honor the truth, and cause it to be always honored as God gives it to us; to be, in our lives, our devotion, our love, worthy witnesses of God and of Christ.

This is the duty of all. It is necessary to prove to the Church and the world that Liberal Christianity, as it has been preached, for example, by Channing in America, Samuel Vincent in France, Bunsen in Germany (I mention only the dead), — Liberal Christianity such as at this very time is beginning to be preached throughout England, — it is necessary to prove, I say, that this Liberal

Christianity is not, as is pretended, a philosophy, or a theology, but a religion; and not any religion whatsoever, but Christianity; and not any form whatever of Christianity, but its most legitimate form, — that which is purest and most fruitful for the future.

LIGHT IN DARKNESS.

A SMALL book with this title has recently been issued by Messrs. Gould & Lincoln, purporting to be the discovery, by a Unitarian, of the true character of Christ. The author's name is not given; and it is best that it should not be, since the book is not creditable either to his intellect, his good sense, or his integrity. It pretends to be the work of a Unitarian; and yet the author avers that he has renounced Unitarianism, and has become Orthodox. Such a falsehood upon the titlepage can only be a device to entrap unwary readers. In one sense, however, the title may pass as half true. What the writer represents as Orthodoxy, many Unitarians will, in its substance, recognize as their own faith. The creed to which his mental changes have brought him, does not, as he distinctly states its points, differ very much from the conservative type of Unitarian opinion. His Trinity, so far as it appears, is a Sabellian Trinity, explaining *persons* into functions, and distinguishing between persons in the *theological* sense and persons in the *common* sense. That he believes in the vicarious atonement, we have no evidence; nor is any such view of depravity and regeneration presented as we find in the Orthodox standards. He is not now, so far as this book represents his opinion, more Orthodox than many who are perfectly consistent in retaining their places

in Unitarian pulpits. It is surprising that such very mild Calvinism should have aroused that "rage" among his Unitarian hearers to which he more than once alludes.

But, whatever the present opinions of the writer may be, it is certain that he was not a Unitarian at all when he was occupying a Unitarian pulpit, and fulfilling the office of a Unitarian minister. The mental experience which he gives us is the experience of a sceptic, not of a believer. He entered the ministry without any established faith, — without any study for the profession. It is a humiliating confession, indeed, for a man to make, that he was willing to accept ordination as a Christian teacher, when he had not studied the Christian system, and had only "a rudimentary acquaintance with Christian morality;" only "the outlying principles of ethics." It must have been a "rudimentary morality" that could permit a man to take such a charge without conscious fitness for it, whose study had not been in the Bible, but in Carlyle, Emerson, and the "Westminster Review." He says that his preparation for the work of the Unitarian ministry was "general, rather than specific." It certainly was a very "general" preparation that consisted in not mastering any Christian ideas, and studying mainly the history of the Devil. That is not the usual method of our theological schools. By his own confession, this writer's mind was a chaos when he assumed the duties of the Christian ministry. We do not wonder, that, with such unfitness for the work, his ministry proved to be unstable and unsatisfactory.

The writer has a sort of pitying charity for Unitarians, though he is constrained to say that they are intensely bigoted and exclusive. He regrets any harsh words which in his irritation he may have said against his former friends in a volume of sermons to which he frequently

refers, and which he largely quotes. That volume, we imagine, is but little known to Unitarian readers. We do not remember to have heard it often mentioned, nor were its harsh words troublesome to Unitarian peace of mind. We trust, however, that such exhibitions as this volume contains will make the ministers of our faith more cautious in recognizing, as Christian preachers, men who have no faith, and no preparation for their work. This confession, "sad" enough, certainly, is to be taken only as the confession of a single individual. And even this is not to be received as final and complete. One who reviews in this way his mental history is always able to select those parts which he may wish to exhibit. These are to be supplemented by the judgments of others, who know him sometimes better than he knows himself. The accurate history of conversions from one sect to another usually shows mixed motives. It is not by any means logic or sentiment which exclusively brings these changes. Disappointment and failure, ambition, and calculation of chances, frequently enter into the account. The history of a convert is not satisfactory, unless the man himself is well known to his readers, — his tastes, his temperament, his tone of thought, and his standard of duty. An anonymous record of experience is no better than a romance. Any one may construct such a record. The book that we have noticed is safe in that respect. Some clew is given, so that the authorship may be discovered by those who have the inclination to follow it. But after reading the book itself, and observing the strange acknowledgments which it contains of superficial, "flippant," and "foolish" thought and expression, few will have any wish to find out the author. It is a signal instance of the evil which comes in a "random" preparation for the ministry.

HAND IN HAND WITH ANGELS.

[This poem will be new and interesting to many of our readers.]

HAND in hand with angels,
Through the world we go.
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf will own:
Never, walking heavenward,
Can we walk alone.

Hand in hand with angels:
Some are out of sight,
Leading us, unknowing,
Into paths of light;
Some soft hands are covered
From our mortal clasp,
Soul in soul to hold us
With a firmer grasp.

Hand in hand with angels:
Some, alas! are prone;
Snowy wings, in falling,
All earth-stained have grown.
Help them, though polluted
And despised they lie:
Weaker is your soaring
When they cease to fly.

Hand in hand with angels,
Oft in menial guise,
By the same straight pathway
High and low must rise:
If we drop the fingers,
Toil-imbrowned and worn,
Then one link from heaven
From our life is torn.

Hand in hand with angels,
In the busy street,

By the winter hearth-fires,
Everywhere we meet:
Though unfledged and songless,
Birds of Paradise,
Heaven looks on us daily
Out of human eyes.

Hand in hand with angels,
Walking every day,
How the chain may brighten,
None of us can say;
Yet it doubtless reaches
From earth's lowest one
To the loftiest seraph
Standing near the throne.

Hand in hand with angels:
'Tis a twisted chain,
Winding heavenward, earthward,
Up and down again.
There's a painful jarring,
There's a clank of doubt,
If a heart grows heavy,
Or a heart's left out.

Hand in hand with angels:
Blessed so to be;
Helped are all the helpers;
Who give light shall see:
He who aids another
Blesses more than one;
Linking earth, he grapples
To the great white throne.

Hand in hand with angels
Ever let us go;
Clinging to the strong ones,
Drawing up the slow:
One electric love-stone,
Thrilling all with fire,
Soar we through vast ages,
Higher, ever higher.

SUNDAY SCHOOLS AGAIN.

SOLOMON did not anticipate the Sunday school when he declared that there was no new thing under the sun; and another novelty which could hardly have occurred to him, or to any other wise man, is a proposal of its discontinuance after half a century of substantial success.

It seems to us that our schools have suffered somewhat at the hands of that excessive self-criticism of which Unitarianism in general would long since have died but for the invulnerability and immortality of its truths themselves. A certain measure of discontent is a condition of effort and progress. Every thing that is established needs to be periodically examined as a safeguard against most ruinous decay. But in the extremity of our doubts, and the recklessness of our questionings, we have sometimes cut so deep as to endanger the great arteries of enthusiasm, besides just grazing the jugular vein of faith. We have stretched the limits of human responsibility so far as to leave scarcely a corner for divine operations. Instead of a background of calm trust in God's helpful care, we have too often presented a picture made up entirely of our own jaded wills, ridden by morbid consciences diligently plying their bloody spurs.

That the frog has his part to perform in the grand orchestra of Nature, let no one venture to deny; but we confess that he is by no means our favorite vocalist. Our preferences are altogether in favor of the skylark. We are lost by fear; "we are saved by hope." The author of "Intuitive Morals" reminds us, that, in "Pilgrim's Progress," Giant Despair sometimes, in *sunshiny weather*, fell into fits, and lost, for a time, the use of his hand. Accepting this reminder, and believing, from what we have seen,

that the Sunday-school teachers of New England have been blistered and bled often enough of late, we now propose to administer a slight tonic, as the only medicine suitable to the hour and the condition of the patients.

The children surely have not yet manifested any general scepticism with reference to this enterprise. Here and there, there may be an indisposition to attend; but, as a class, the pupils appear with an eagerness which challenges the best resources of all who look into their hungry and hopeful eyes. Instead of creeping like snails unwillingly to school, they would come bounding along the street but for the sedateness of step which becomes the day and the errand. Most prayers and sermons at church are so wanting in all the elements which interest children, that the school is their only chance to obtain the least public attention to their religious needs. To omit it would also be to deprive them of one of the best delights of the week.

The time assigned to the school is not sufficient to make the training and instruction received therein a full suit of armor for all the conflicts of the spiritual life; and therefore it is unfair to magnify the moral errors of every pupil, however imperfect his attendance, into an occasion of doubting that any benefit is derived. Fifty-two hours in a year is so short a season to learn what is good, and to unlearn what is evil, that to demand of it any completeness of education would be as unreasonable as the request of one who wished a very small Bible with very large print in it.

All teachers should feel and manifest a decided love for the young, and an earnest desire to be useful in developing aright the religious nature of children. To pretend to enjoy a task which is really irksome is a species of false pretences which is sure to be exposed. Every child is naturally a detective of the very first acuteness. He may

not be able to read between the lines of what you write; but he can hear between the sentences that you utter. Craving attention, he perceives and resents languor. On the other hand, the most genial and winning ways are of no avail unless consecrated to some serious purpose. A lack of moral earnestness, an undevout tendency, and a reluctance to view the errors and sins of the present life in their relations to future weal and woe, are all great, if not fatal, disqualifications of a Sunday-school teacher. They make the office merely nominal, and tempt to trivial uses of the most sacred and precious opportunities.

But when a genuine love for children, and an actual wish to undertake their religious education, can be secured, an ordinary outfit in other respects need not prevent any one from hoping to find a sphere of great usefulness in such a school. To be sure, all imaginable attainments would be heartily welcome; but it should ever be kept in view, that the rarest literary and scientific acquirements are, in this work, of secondary importance and value. A cultivated mind multiplies and varies the means and methods of instruction; but out of the heart are the chief issues of the Sunday-school teacher's life. Intellectual superiority, by itself, is morally and religiously impotent. The Greeks and Romans are said to have perished from a surfeit rather than a lack of knowledge. The ablest theologians are often the very worst preachers. Indeed, the ministry, devoted as it is to substantially a continuance of the work of the Sunday school, rests upon very similar foundations. There has been of late an acknowledged tendency to view the matter in a different light; and more has been made of a vigorous and shining intellect than of humane and devout affections. Thus the pulpit has sometimes been entered by those, who, in a self-seeking spirit, have undertaken to dazzle and attract. But such suc-

cesses have been transient. The inexorable demands of the calling molest and make afraid all save the earnest and the true. Brilliant scholars often retire from a post which exacts what they have not to give. Showy men run their brief career, to end in the laying-aside or the tearing-off of the glittering masks. Fair abilities, used by a sanctified will, seldom fail to tell in the long-run of the profession. Of this we have had recently a most striking instance. It is universally conceded that the marked man of Anniversary Week, whose presence was most impressive, and whose words were most weighty, came from a region where his residence implies a comparatively moderate devotion to purely intellectual pursuits; yet his unfaltering courage, his cheerful sacrifices, his indomitable will, his unreserved concentration and dedication of every atom of strength of body, mind, and soul, to Christian work, have caused all to regard him as the peerless pastor of our time and country. Rooted in the respect, and laden with the gratitude, and borne reverently in the hearts, of all loyal and God-fearing men, he is to-day armed with a personal influence seldom bestowed upon any man. And his character is his stronghold. It is his sceptre at home and abroad. It wins the homage of the learned, excites the covetousness of every platform that would sway the people, and imparts to his very face a more than mortal beauty. Another true man in Central New York, "whose voice God made on purpose to pronounce the beatitudes," and whose great heart is given to every good cause, however feeble and unpopular it may be, ventured to say something about giving way to some younger successor; and his people replied, "We would rather have you sit in the pulpit, and merely smile at us, than to listen to the brightest youth, fresh from a divinity school, with an entirely new system of theology in his very first sermon."

Furnish an earnestness in holy purposes at all akin to that which we have described, and you give a Sunday-school teacher who will sooner or later be amply equipped for every good word and work. Remember that we insist upon keeping our eyes single to the end and aim of this enterprise in thus almost slighting all that is not distinctly tributary to it. In choosing a sailor, you would hardly value his acquaintance with farming. Your physician's acceptableness does not at all depend upon his knowledge or his ignorance of the history of Nineveh. In a Western city, there was a learned barber, owner of one of the largest private libraries in the place, whose delight it was to discourse of Aristotle and Plato to every customer, who, by the most liberal imputation, could be suspected of philosophical tastes. But, alas! the philosophers often forsook him for an unlettered rival more expert with scissors.

Manuals may be improved; but, after all, they are overrated, when it is supposed that the schools are kept back by waiting for such reforms. Manuals are merely the trellis-work for the vine of original teaching to grow upon. Without inventive talents in the teacher, the new ones will be as fruitless as the old ones. They may yield particles of oak instead of basswood; but there is little choice in the kinds of sawdust.

In the communion of heart with heart, which is the very essence of Sunday-school intercourse, labor-saving inventions are of small account. Even if they were ever so valuable, they would be obtained independently of the publishers. Love is more ingenious than any Yankee. Its inventions have never been accumulated after the style of the Patent-Office collection; but its engines and instruments are sure to prosper. When baffled, it cannot sleep until the clew is found to guide its pilgrim through any labyrinth that ends in a human soul. Too many of our

surgeons trust more to their improved instruments than to increased accuracy of observation, and skilfulness of touch. Steam has done little to improve the race of sailors. Mr. Beecher struck far and near when he anticipated the objections to his calling Dr. Furness "an excellent practical Christian," by saying that some men could turn out better work with a jack-knife than others could make with a whole chest of tools.

Go back in memory to the days of your own pupilage, and recall the dear teacher for whom each year of life brings additional veneration, and how little you remember of her methods of instruction! Was it not something very different which made the deepest, the most abiding impression upon you? — the cordial welcome to your place at school; the kind inquiries for some sick one you had left at home; the pleasant visits under your own roof; the chance greetings by the wayside on some week-day. In speaking of God, did she not give you your first full appreciation of the earthly father, then fading from your sight perhaps? or make you know your loss in the fond mother who left you for the skies? Was not the right more righteous, and the truth truer, and love more lovely, because they were the precepts of her friendly lips? Were not her smiles of approval better than her capital stories? her look of regret, when you were late or impatient or listless, worse than a blow from the fist of a man? And did not all these gentle influences conspire to make you place in her hand the very helm of your character, in the hope, that, with such a pilot, you might reach the heavenly shore? Such as these are the triumphs of the best teachers, — far superior to the acquisition of volumes of biblical lore, and a smattering of physical sciences. And, in this struggle for success, no true and earnest heart that perseveres need fear defeat; for a child's soul is a castle that is

easily taken, when fairly besieged by the armies of affection. When the summons to surrender is from the voice of love, gates fly open of themselves, and walls fall prostrate of their own accord.

So great is our faith in the power of character over the young, that we always lament the failure to visit the school, at least occasionally; which is a sin of omission committed by too many otherwise very estimable men and women. It is allowing a vast influence for good to rust in them unused. The work belongs mainly to the young; but it may well be shared sometimes by the most advanced in years. Few sights are more beautiful than a mother taking her daughter's class for several Sundays in case of the latter's absence or sickness, and a father appearing in the stead of his son. The process of instruction may be hindered somewhat by the change, and it may not; but, if it were as good as stopped for the time, more inestimable advantages arise out of the temporary relation. Some old persons should be retained in every school, if possible. If a venerable man in Concord, Mass., who kept his class to the end of his days, had no other reward than the preserved faith in man of old pupils in the West, who, when tempted to say, in their haste, "All men are liars," always except "Squire Hoar," and take courage, he did not teach in vain.

Do you say, in your modesty, "But I am not very good"? we answer, There is no telling; and, if you were very good, you would hardly know it. Real saints are the very last persons in the world to suspect themselves of sanctity. But granting that you are not yet a saint (probably a safe concession): if you have a disinterested and self-sacrificing love for the young, you may depend upon it that some of them have seen a light in your face that no mirror ever reflected, and have heard tones in your voice

that no art could enable you to reproduce. It was said of a celebrated French scholar, "He pleases everybody, because he does not please himself."

In view of the condition of our country at the present time, we ought to consecrate ourselves anew to the service of this noble cause. The question, "Are we to have any more Sunday schools?" could not have been asked in any land or age when it would have been more signally without pertinence. The war is constantly taking away the consummate flower of American manhood. If it continues, we shall soon be fearfully stripped of our bravest and our best. There is scarcely a home where at least one great vacancy does not seem to declare, —

> "A star hath left the kindling sky, —
> A lovely Northern light:
> Many a planet is on high;
> But that hath left the night."

We cannot look upon the thinned ranks of any returning regiment without remembering —

> "The brave hearts that never more may beat,
> The eyes that smile no more, the unreturning feet."

Nor are these all our losses. The last year has drawn heavily upon the ranks of our liberal clergy. Several of the summoned have been our ablest young men, called before they reached the fulness of their manly promise. Now, how are these losses in camp and pulpit to be repaired? How is this immense moral deprivation ever to be made good? There is but one answer: By tasking to their very utmost all the means of training the young to a supreme regard for righteousness, liberty, and truth. The eye of God may perceive other ways of providing the heroes and prophets which our future will so sorely need; but such ways are indeed past finding out by the vision of man. A new generation may grow up before the conflict

ends. On account of our lukewarmness, we fear, that, even in heaven, there is anxious unrest in the hearts of the faithful unto death. If we could hear the voices of the noble army of martyrs slain in the highest places of our Israel, every one of them would cry to us, "There is no peace for me while the great war against accursed wrong is not finished aright. If you care for my satisfaction and my joy, let me see, that, though thousands of successors fall in my place of duty, it will yet be true, that —

> 'Another hand my sword shall wield,
> Another hand the standard wave,
> Till from the trumpet's mouth is pealed
> The blast of triumph o'er my grave.'"

With a solemn sense of the responsibilities of the hour, let us toil on with faith and hope in these gardens of God. There is much to encourage us. Our modes of Christian nurture have not been found wanting in grand results. *The education of Starr King was liberal in root and stem and branch and blossom.* Why may not the same trees bear other fruits as fair and luscious? They are already planted. Let us water in trust and love; never doubting, that, in his own good time, God will give the desired increase.

INDIA MISSION. — LETTER FROM MR. DALL.

UNITARIAN MISSION HOUSE, CALCUTTA, May 8, 1864.

DEAR BROTHER WINKLEY, — We are now at our season of intensest heat. Still we work on and on. Happily, the work of a missionary, in a teeming centre of population and intelligent activity like Calcutta, is not one of much personal exposure. If he take proper care, he need not fall under sunstroke, nor breathe cholera and plague. He may

give his every waking moment to his work of gospelization by voice and pen and press; by exhortation, instruction, correspondence, and the dissemination of books and tracts, and the angel-thoughts of the best and ablest disciples of the Holy and Just One; and if he be wisely abstemious and prudently active ere the sun is up, and, except when mercy commands it, avoids the path of the malaria and the walk of the pestilence, he may, with God's help and furthering, be as effective here as anywhere, in Calcutta as in Boston. My experience of nearly nine years is, that I can do double the work here that I could in Toronto, C.W.; where, as you know, I made several years' trial of it before coming to India. Here no time is lost in kindling fires, or in thawing one's ink or his fingers; and as the winter's sleep of trees and plants is unknown, and all greens here are evergreens, so I find the tendency of the human plant is to a minimum of sleep and a maximum of activity. This mail will bring you a lecture of ours on the "Elements of Life," just now printed by friends of Christian truth in Burdwan; among whom are strongly enthusiastic men, who favor the efforts we are making for the introduction of the gospel into India. Last week, some fifteen hundred or more copies of a letter of ours were scattered over India in the columns of the "Bengal Hurkaru," the oldest newspaper in the country. This letter briefly embodied a protest against the *literal* acceptance of the popular Christian theory of demoniac agency; and was, substantially, a publication of the views — quite new and heretical in this part of the world — which were given us at the Divinity School in Cambridge, by our excellent "Dean" Palfrey, twenty-five years ago. It was called out by a sermon, at the "Independent" chapel here, on the two thousand devils thrown by Jesus (?) into the swine and out of the man of Gadara. We continue to owe much

to the newspaper press of Calcutta, which from the first has been with our mission, and has distributed, promptly and without cost to us, probably not less than a million pages.

I am watching for the day when I can take a trip of a thousand miles in a new direction: I mean, along the east coast cities of the Bay of Bengal. We have points of light, and centres of distribution, both at Maulmain and Rangoon. God will help us to do our part in the wonderful spiritual and mental awakening that is now coming over a territory around us nearly as extensive as Europe, and which is already accessible to us by English postal establishments at a nominal fee. A few days ago, I received a letter from Maulmain, from an aged friend and co-laborer, — G. H. Hough, Esq. You will remember him as a coadjutor of Mr. Adam in 1825, some forty years ago! I am of course fulfilling, as I may, his request for "reports, periodicals, or newspapers, printed in America or elsewhere, on Liberal Christianity." He is ready to bear all costs of transmission, and lifts ever to God the prayers of a Simeon for the progress of truth by our labors. In view of what Mr. Hough has done during several years past, I seem to hear, in his voice, "the effectual fervent prayer of a righteous man." Such voice should avail with us, and stir us heart and hand. I have left myself hardly room to say that I am in correspondence with Secunderabad (in Central Southern India), — the only post named in my original instructions from the American Unitarian Association, which, from distance and cost, I have not yet visited. Some nineteen souls belong to our little struggling church there; the sabbath services being kept up by a native "*Elisha*." Eight of the nineteen are of his own family. Our press, as yet, utters no voice; but it will do us good service by and by. Pray for us, and your favored brother

DALL.

P. S. — The hideous and frightfully low manifestations of the "religious sentiment" in parts of India away from the sea-board, and from her very few high-roads, must strike you "as idle tales." Still, they remain fearfully and horribly true. Human sacrifices continue. Widow-burning goes on. The Thugs are still on their errands of death; and what say they of hook-swinging? "We hear, that, in West Berat, the *Churruck* was lately held with great *éclat*. A greater number of men than usual were on the hooks, and swinging with intense enthusiasm. More than is common were seen exhibiting themselves with bored tongues, or bristling with long pins inserted in their backs, or with rods thrust through their bodies in various ways. The reason given for this is, that last year a man was punished by the local authorities for cutting and wounding himself; but, on appeal, he was released; and orders were sent that there should be no interference with this mode of celebrating a religious festival. The people this year are showing their appreciation of this order by a more than usual degree and number of mutilations and barbarities." — *Englishman*, May 7.

It may interest you to know, that, on my asking my school as to their belief in the *transmigration of souls*, — an orthodox Hindoo doctrine, — the vote stood: believers, 13; disbelievers of it, 199. *Many* said, "only the *ignorant* believed in it."

"A SECT which has true life will seize by instinct the emblems and rites which are in accordance with itself; and, without life, it will only find in borrowed rites its winding-sheet." — *Channing.*

MODERN ECCLESIASTICISM IN THE CONGREGATIONAL CHURCHES.

Every church, if it has any organization, must have its methods and rules of working, — its rules for admitting and dismissing members, of discussion and voting, of trials and discipline. It should, however, be careful, in framing these methods, to aim not only at expediency, but also at the embodiment of truth and justice. It ought not to establish anti-Christian rules, however convenient they may be in preventing annoyance. For thus, by chance, they may themselves be changed from a Christian to a Pagan institution; becoming, not a church of Jesus Christ, but of Jupiter Tonans.

We have read with much interest a full (stenographic?) report of the doings of the Congregational Council assembled to "recognize" three Congregational churches in Philadelphia, and to ordain the pastor of one of them, — Dr. Smiley. This report is contained in the "Independent" of June 9.

Two features of this Council we decidedly approve, — one, its being held in open session; some hundred and fifty gentlemen and ladies being present: the other is its being fully reported, without abatement or disguise.

The first question which came up was concerning —

WOMEN VOTING IN CHURCH.

This discussion, it seems to us, is very interesting and important. The state of opinion and feeling disclosed by it is, however, strange and unsatisfactory. It seems, that, by the rules of the First Church in Philadelphia, men vote at the age of twenty-one, and women at eighteen,

— the legal age respectively. The article reads, "All members of the church, of lawful age, shall be entitled to vote on all questions before the church."

This article, being read, gave rise to much discussion. It was thought by most of the ministers and delegates to be a bad and dangerous innovation. Dr. Todd, of Pittsfield, said it was not the custom for the female members of churches to vote, and he thought they had better not. Mr. Gulliver, of Norwich, Conn., was formerly in favor of their voting, but now disapproves of it. Dr. Thompson, of the Broadway Tabernacle Church, thought it not only inexpedient, but contrary to the New Testament. The only persons who were in favor of the article and of women's voting were Mr. Bowen, of Plymouth Church (H. W. Beecher's), who said, that, for six or eight years, women had voted in that church, and all the members were in favor of it; and Dr. Ritter, delegate from Dr. Thompson's church, who differed from his pastor, and thought women ought to vote.

No reason was given by those opposed to woman's voting, except this, — that women are naturally excitable, and would not vote with proper judgment. It was inexpedient. Dr. Thompson, indeed, fell back on St. Paul, and the difference of the sexes.

It would seem that the burden of proof in this matter lies with those who think that women ought not to vote. "Inexpedient," "injudicious," &c., are not reasons. "The ladies would rather not vote" is not a reason. People often *ought* to do what they had rather not do. We find fault with the upper classes for not going to the polls, and leaving the Government in the hands of a mob. So, if women do not wish to vote, this may be a fault, and not a merit.

Since St. Paul is referred to, it might be well to look at

the passage (Gal. iii. 28) in which he teaches that the distinctions of Jew and Greek, bond and free, *male and female*, are abolished in Christianity.

Women are members of the Church, or they are not. If they are members of the Church, and can partake of the Lord's Supper as church-members, why cannot they act as church-members, work as church-members, and give their power and faculties to the cause of their Master by discussion and voting also? What right have we to lay on the shelf any power of thought, conscience, will, which is in the heart of Christian women. If women had voted and debated in the Church, would slavery have continued till now? Possibly it might; but possibly, also, the great instinct of justice and love in woman might long since have abated it.

To which Dr. Todd replies, "Let them influence their husbands and brothers in some other way, as they certainly will, than by voting." It is no reason for depriving a person of his direct powers, to say that he has indirect ways of accomplishing his objects. If the Massachusetts Legislature should pass a law that no clergyman should vote at the polls, would it be a sufficient defence of that act to say, "Oh! they have indirect influence: they can persuade other people to vote as they wish. Besides, they prefer not to vote: they had rather not take the trouble. The polls are dirty places: they will soil their shoes by going to them"?

To us it seems simply a part of the old contempt for women as "the weaker vessel" which maintains such indefensible distinctions as these.

The discussion on this point was closed thus:—

"Rev. D. L. GEAR, pastor of the First Congregational Church. — I wish to say to the Council, that the church is not at all tenacious with reference to this provision. It seemed to

be a necessity at the organization of the church; but, as the church grows, it will correct itself. The female members of the church would rather be excused from voting than to vote.

"Dr. TODD made a motion, which, being seconded, was adopted, that the Council should earnestly recommend this church to insert the word 'male' before 'members' in the phrase, 'All members of the church, of lawful age,'" &c.

The next point noticed was the ground of excommunication.

"Mr. GULLIVER. — Another provision in the rules of that church states that no person shall be excluded from its membership, except for a crime manifestly forbidden in the word of God. Now, an offender will construe it, and insist upon its being construed, very liberally. It will be extremely difficult in many cases, under that rule, to convict an individual of an offence that should exclude him from the church, even though the offence may be such as to destroy entirely the evidence of his Christian character. I should very much prefer a rule like this: No person shall be excluded from membership in the church, except for an offence which manifestly destroys the evidence of his Christian character.

"Dr. TODD. — It should be borne in mind, that the church, and not the culprit, is to judge of whether an offence is forbidden by the word of God or not. I do not think there will be any difficulty such as Brother Gulliver apprehends.

"Mr. GULLIVER. — It is not a matter of very great consequence; but I have known a case where the offender distinctly affirmed that his course of conduct was not forbidden by the word of God, and that therefore he was not subject to the discipline of the church. It made a great deal of trouble.

"THE MODERATOR. — Those brethren who are conversant with ancient records of church discipline will find that always the custom was, when a person was charged with any offence, to point out the commandment, the precept, the part of the word of God, which he had offended against. It was considered indispensable."

The Moderator (Dr. Bacon, of New Haven) seemed the only one who considered what was due to the supposed offender. If excommunication from a church is a penalty, involving suffering, it should not be administered except under all possible safeguards for the rights of the accused person. That "it makes a good deal of trouble" not to be able to excommunicate a man on general grounds, is no doubt true. It would be easier, certainly, if the church was not obliged to specify a particular offence. But what a gross injustice to a man to punish him on such vague and general grounds! The Bible is pretty explicit in pointing out and enumerating offences. If you wish to excommunicate a brother for an offence which is nowhere named in the Bible, you may be almost sure that he has done nothing which deserves excommunication.

OUGHT THE CHURCH TO BE A MOUSE-TRAP?

This was the next subject of discussion, *apropos* of an article which required a person leaving a church to report within a year, or return the letter.

Mr. Farnsworth (delegate from the Park-street Church, Boston) held that the church was a mouse-trap. "Once in," he says, "you cannot get out, except by death or excommunication." We should like to ask whether that is stated to those applying for admission: if it is, *they*, at least, have no right to complain. Is it frankly and honorably said to them? — "Understand now, that, once in our church, you can never get out but by committing suicide, or committing some offence deserving excommunication. You may not be edified by our services; you may change your opinions, and become a Roman Catholic, a Unitarian, a Universalist, a Baptist, a Swedenborgian, a Quaker; you may feel that some of the rules of the church are

wrong, or its practices unchristian. In such cases, you cannot quietly withdraw. No: you must die, or be turned out publicly as an offender against Christ. Your fault may not be named: it may be said only, that you have violated your covenant vows. No one will know but you have stolen, or became a drunkard or an atheist. You may be a modest girl, or the mother of a household, averse to all notoriety. No exit for you but by this public disgraceful excommunication." If all this is fairly told to those who are joining a church, very well: otherwise we must say, *pace* Mr. Farnsworth; that they are not *admitted* into the church, but *caught* in it.

Others, however, differing from Mr. Farnsworth, wished for "a back-door." They did not wish their church to be a mouse-trap. Dr. Thompson was one of these.

"Dr. FARNSWORTH. — As I look upon it, there is a great difficulty here. That rule admits of a sliding out of the church, which I suppose is contrary to our notions. When a person enters the church, and assumes the obligations which this act implies, *the idea is, that he cannot get out except by death or excommunication;* but it would be very convenient for many persons to take a letter from this church or that, and keep it in their pocket until the expiration of a given period, when, according to the rules of the organization, they will no longer be members of any religious body, and so slide out without having any odium attached to them as having renounced their profession of religion. It strikes me that this is a pretty serious question.

"Dr. THOMPSON. — This rule, in its practical workings, seems to be misapprehended by some of our brethren. It is only one of some half a dozen expedients that are resorted to for the remedy of an evil that exists, to a greater or less extent, in all our churches, and especially in those in great cities, in order that they may keep their catalogues tolerably clear, and their membership tolerably pure. So far as the question of having unworthy members slipping out is concerned, it is a mat-

ter of unspeakable relief for any church to get rid of them, even in that way. If you do not get rid of them by this method, how are you going to do it? for, in the majority of cases, there are no overt acts that they have committed, on the ground of which you can arraign them for discipline. When a person comes forward, and asks for a letter of dismission, he is presumed to do it in good faith, with a view to uniting with another church. If, however, he wilfully neglects to do that, he may, from year to year, be walking disorderly, and the church from which he has taken the letter may have no knowledge whatever of the fact. Now, as I understand it, it is to guard against the scandal that might be brought upon it by the conduct of such persons, that this church has introduced into its rules the provision, that any member, who, having taken a letter of dismission, does not within one year give notice of his connection with some other church, or return the letter, shall, at the expiration of that time, be cut off from the fellowship of his brethren. This plan of disposing of unworthy members is called, in the old books, 'the lesser excommunication.'

"Mr. FARNSWORTH. — It is a plan that the unworthy member often takes advantage of to break away from the church.

"Dr. THOMPSON. — *Well, if he wants to break away, let him go.*"

So also Dr. Todd: —

"Dr. TODD. — I rather like that rule. I have, for a long time, wanted a back-door to let delinquent members through. I am the pastor of a great church, that emigrates all over the country. It is largely made up of operatives. They come in by scores; and, the first I know, they are off, and I cannot find them. At one time, there were nearly three hundred members of my church that nobody could find. The other day, I received a modest application for a letter of dismission from a woman who absented herself from my church, got married, changed her name, and lived thirty-five years within six miles of me without my knowing it. When I came to inquire about the good sister, everybody had forgotten her. Nobody could tell me any thing about her; and so I recommended her to begin anew. This evil

of being obliged to keep delinquent members in the church is one which I have tried in vain to remedy. I like this rule which provides for having done with them. If church-membership is not worth to a person the trouble of sending back to his brethren a letter of dismission which he concludes not to use, and if he does not regard his vows enough to acquaint himself with the rules of the church, and live up to them, he is good for nothing, and there is no use in trying to make any thing of him. I should like to have a rule in my church like this. I think I must introduce it."

After this came the examination of the candidate, Dr. Smiley, as to his theology and religious experience; of which we may perhaps make another article hereafter.

"APOLOGIA PRO VITA SUA."

BY JOHN HENRY NEWMAN, D.D.

THIS book is a reply to a pamphlet by Prof. Kingsley, entitled, "What, then, does Dr. Newman mean?" Kingsley's pamphlet, which we have not seen, seems to have charged him with Jesuitical reticences and pretences in former days and now. But the personal controversy is not worth noticing. The part of Dr. Newman's book which is really of value is a *naïve* account of the gradual progress of his mind from Canterbury to Rome, and a history of the "Movement" in the Church of England, since called Puseyism. As a *memoire pour servir* to the history of opinion, this autobiography has a special interest and charm. Dr. Newman is entirely honest and open, — as honest as perfect narrowness can make a man.

Dr. Newman started in life as a Churchman, — believing two things: viz., that the object of existence is to save

one's soul from the wrath of God by becoming *religious;* secondly, that "religion" is only possible by means of "a church." He is saturated through and through with the longing for an outward authority, a visible master; something wiser than truth, better than goodness. This desire, which has been at the root of all the idolatry of the world, — this longing for a visible embodiment of invisible truth, — took him on, step by step, till it landed him, by a logical necessity, in the Church of Rome.

Dr. Newman is one of those men who so love to be ordered, that, if any one *claims* authority, this claim is already half a proof of his having it.

In all this account of his journey to Rome, he says not a word of Romanism being in accordance with the life and teaching of CHRIST: he nowhere refers to Christ's authority to decide this question. He scarcely mentions the New Testament or its teachings in regard to the claims of Rome. A single sentence from Leo the Great is almost enough to convince him; a phrase of Athanasius or Augustine sweeps him half way to the Pope. But no passage from the Epistles of Paul, no words of James or John, nothing from the Gospels, is quoted either *pro* or *con.*

Again: one would suppose, that, in settling such a question as this, the history of the Church itself might be referred to as an important witness. Not at all. Has the Roman Church contributed to make the countries it governs more intelligent, more refined, more virtuous? Has it promoted or retarded civilization? Are Italy, Portugal, Spain, and Mexico more or less Christian than Scotland, Prussia, and New England? Of such tests as these, not a word in the book.

It seems that Dr. Newman started in his Anglican faith with three ideas, two of which he still holds as a Catholic.

They are these: 1. The principle of dogma, as opposed to Liberalism. "From the age of fifteen, dogma has been the fundamental principle of my religion. I know no other religion. I cannot enter into the idea of any other religion. Religion, as a sentiment, is to me a dream and mockery. . . . What I held in 1816, I held in 1833, and I hold in 1864."

2. "A visible church, with sacraments and rites which are the channels of invisible grace. . . . Here, again, I am not changed in opinion. . . . I appealed to the Ordination service, in which the bishop says, 'Receive the Holy Ghost;' to the Visitation service, which teaches confession and absolution; to the Baptismal service, in which the priest speaks of the child after baptism as regenerate," &c.

3. Formerly, his third idea was, that the Church of Rome, though Catholic, was not apostolic; that the Church of England was apostolic, but not Catholic. Still, he thought the Calvinists and Lutherans far worse heretics than the Roman Catholics. He struggled to find some reason for not being a Roman Catholic; believing as he did in all their leading ideas. The principal offence of Rome, he thought (when a tractarian), was "her worship of the Virgin and saints."

No wonder, then, that Newman became a Roman Catholic.

From this book, it seems that the motive of the Puseyite movement in the English Church was to oppose "Liberalism." "Liberalism" means, in their language, opposition to positive established dogma. To this class of minds, represented by Dr. Newman, dogma, external doctrine, immutably fixed in the conviction of the Church, is the anchor, without which the ship drifts to perdition. Of those vital truths underlying dogma, those insights of

which dogma is only the husk and shell, these good souls know nothing. So the garden-plants, which have always been watered at fixed hours by the gardener out of his watering-pot, might come to trust in the fixed hours, in the gardener and his pot, identifying and confusing the water with all these external media. That the same essential and divine nutriment may come to them by the blessed rain, the nightly dews, the moisture invisible in the air sucked in by the pores of the leaf, the humor of the ground absorbed by delicate rootlets, — of all this the dear flower knows nothing. It thinks its life bound up in that watering-pot and those regularly recurrent visits of the sacramental gardener. Talk to it of invisible aqueous vapor, and it responds, "That is sentimentalism, mysticism, German transcendentalism. I know nothing of it. My life depends on the visits of the gardener." And if the simple plant could get itself transplanted into some ancient garden, where the rules were *very* positive and the gardeners *very* regular, so that it might depend still more certainly on these libations from the matinal and vespertine watering-pot, no doubt it would say, "Now I enjoy perfect peace. Now I am at rest. I have no more anxiety, no more doubt. Come into our garden, outside of which is no aqueous salvation for geranium or rose."

This illustrates sufficiently the biography of such minds as Newman's in England and America, and shows why and how they go to Rome.

☞ The report of the August meeting of the Executive Committee is omitted for want of room, and will appear in the next number.

INTELLIGENCE.

Rev. JOHN B. GREEN was installed as pastor of the society in Leominster, Mass., on Wednesday, Aug. 3. The order of exercises was as follows: Introductory prayer, by Rev. Edwin C. L. Brown, of Bolton; reading of the Scriptures, by Rev. Edwin J. Gerry, of Boston; sermon, by Rev. George Putnam, D.D., of Roxbury; prayer of installation, by Rev. George M. Bartol, of Lancaster; charge, by Rev. Joseph Allen, D.D., of Northborough; right hand of fellowship, by Rev. Henry H. Barber, of Harvard; concluding prayer, by Rev. A. W. Stevens, of Manchester, N.H.; benediction, by the pastor.

Rev. SAMUEL B. CRUFT has accepted an invitation to take the pastoral charge of Gospel Church, Longwood, Mass., until January.

Rev. THOMAS W. BROWN has accepted the call from the society in Sandwich, Mass.

Rev. H. P. CUTTING, of Stowe, Vt., has accepted a call from the new Unitarian society in Winona, Minn.

Rev. MILTON J. MILLER, of Troy, O., has been appointed chaplain of the One Hundred and Tenth Regiment Ohio Infantry.

Rev. NATHANIEL O. CHAFFEE has received an invitation to take charge of the society in West Bridgewater, Mass.

Rev. EDWARD I. GALVIN, of Brookfield, Mass., who went out as lieutenant in the Forty-second Regiment Massachusetts Volunteers, has been unanimously elected chaplain of that regiment, and has accepted the position.

ACKNOWLEDGMENTS.

1864.			
Aug.	1.	From Rev. S. B. Stewart, as an annual membership,	$1.00
„	5.	„ Asa Fowler, as an annual membership . . .	1.00
„	10.	„ Horace H. Soule, to make himself a life-member	30.00
„	15.	„ Society in Bridgewater, for Monthly Journals,	23.00
„	17.	„ Society in Montreal, Canada, for Monthly Journals	50.00
„	20.	„ Society in Harvard, for Monthly Journals . .	6.00
„	22.	„ Rev. A. G. Hibbard, to make himself an annual member	2.00

THE

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EVERLASTING PUNISHMENT.

IN our August number, we noticed a declaration, signed by the bishops of the Episcopal Church, in which they say that the Church of England believes that the whole Bible is the word of God in the literal sense; and also that the Church of England believes that the punishment of the wicked, like the bliss of the righteous, is everlasting.

We remarked in that article, that the reason why the bishops in the United States should indorse the orthodoxy of the Church of England did not at first appear. One would think that the Church of England could take care of its own orthodoxy; but we suppose, that, as the Episcopal Church in America derives from the Church of England, it feels a little sensitive when such books as "Essays and Reviews," or as Bishop Colenso's Works, are published there. Part of the disgrace of free thinking comes on itself. Therefore the bishops issue this declaration, which is intended as an additional Article, added to the Thirty-nine, to keep up the orthodoxy of the Mother Church, and so also to strengthen a little that of the daughter.

But we wish now to say something in addition to what we said in our August number respecting the doctrine of everlasting punishment. This doctrine is, we think, de-

rived from Paganism, and has nothing to do with Christianity, except to corrupt it. No man was ever made better by believing it: multitudes have been made worse. It attributes to our heavenly Father conduct, that, if done by the worst of men, would add a shade of increased wickedness to their character. It assumes that God has made intelligent creatures with the intention of tormenting some of them for ever. It assumes that those who are thus created, exposed to this awful risk, are to be thus tormented, unless they happen to pass through what is called an Orthodox conversion in this short earthly life. God keeps them alive for ever in order to torture them for ever.

The barbarity of this opinion exceeds all power of language to express. We are accustomed to mourn over the anguish and misery that are in this world. The problem of earthly evil has been a burden and anxiety to good men in all times, a great question for thinkers in all ages. The only satisfactory solution is, that it is temporary and educational; that it is to pass away, and, in passing, to create a higher joy and goodness than could otherwise have come. But the doctrine of everlasting punishment not only annuls this explanation, and makes it impossible to explain earthly evil, but adds to it a tenfold greater mystery. The fatherly character of God disappears in Pagan darkness, in view of this horrid doctrine; for the everlasting suffering of one human being contains in itself more evil than the accumulated sufferings of all mankind from the creation of the world to the end of it. Add together all the sicknesses, bereavements, disappointments, of all mankind; all the wars, famines, pestilences, that have tormented humanity; add to these all the mental and moral pangs produced by selfishness and sin in all ages, and all that are to be to the end of time, — and these all

combined are logically and mathematically *nothing*, compared with the sufferings of one human being destined to be everlastingly punished. For all temporal sufferings added together are finite; but this is infinite.

Now, the being who could inflict such torture as this is *not* the God and Father of our Lord Jesus Christ. There may be some deity of cruelty, some incarnation of wrath and despotism, in the Hindoo Pantheon, capable of such terrific wickedness. It is no answer to say that God inflicts suffering now in this world, and therefore he may inflict everlasting suffering in the other: for these are all finite; that is infinite. *Finite* suffering may result in greater good, may be an education to good; but *everlasting* suffering cannot. The finite and infinite cannot be compared together. There is no analogy between them.

The God of the New Testament is our Father. If he inflicts suffering, it is for our good; "not for his pleasure, but for our profit, that we may be partakers of his holiness." All earthly suffering finds this solution, and accords with the fatherly character of God, in this point of view. Much, no doubt, cannot be now fully understood. We do not *see how* it tends to good; but all suffering *that ends* MAY end in good. Suffering that does not end CANNOT end in good.

If human beings are everlastingly punished, it must either be that they go on sinning for ever, and cannot repent, lose all power of repentance, and so cease to be moral agents; or else that they retain the power of repenting, and therefore *may* repent. In the first case, God continues to punish for ever those who have ceased to sin, because their freedom and moral power has ceased; or else he punishes for ever those who have repented, and so ceased sinning. In either case, God must punish everlastingly those who have ceased to be sinners; which is incredible.

Now, this doctrine, being a Heathen and not a Christian doctrine, cannot do any Christian good to any one. It is the want of faith in the Church which makes them afraid of giving it up. The Christian Church has not faith enough to believe in the power of truth and love. It still thinks that men must be frightened into goodness, or driven into it. Well, fear is a becoming and useful motive, I grant, no less than hope; but fear of what? Not fear of God, but fear of sin, fear of ourselves, fear of temptation. To be afraid of God never did any one any good. These doctrines drive men away from God; or, if they drive them *to* God, drive them as slaves, as sycophants, as servants, not as sons. We are saved by becoming *the sons of God;* but you cannot drive a man into sonship by terror. You may make him profess religion, and go through ceremonies, and have an outward form of service; but you cannot make him love God by means of fear.

But good men teach these things, no doubt. Men far better than most of us believe them and teach them. It always has been so. The best men have always been the chief supporters of bad doctrines. A good man, humble and modest, is apt to shrink from doubting or opposing what the Church has taught. He accepts it, and teaches it too. When God wants a reformer, he does not take one of these good, modest, humble men. He does not take a saint. He takes a man who has ever so much will, a little obstinacy, and a great love of fighting; and he makes the wrath of such a man to serve him. Neither St. Teresa nor Fénélon could have reformed the Catholic Church. It took rough old Martin Luther and hard-hearted John Calvin to do it. The Universalists, the Abolitionists, all reformers, are necessarily men of that sort. They are rude debaters, not standing on ceremony or politeness.

They are hard-headed logicians; going straight to their point, careless of elegances and proprieties. They are God's pioneers, rough backwoodsmen, hewing their way with the axe through the wilderness. After them shall come the peaceful farmer, with plough and spade, to turn the land into wheat-fields, orchards, and gardens.

The Christianity of Christ, planted in the midst of Paganism and Judaism, took up into itself much of both. It Paganized and Judaized. Christ predicted this, predicted both wheat and tares, and said that both should grow together till the harvest. The Church has to-day a great deal of Paganism and Judaism still in it, all baptized under the same fair name of Christianity. The Church still holds to the Jewish sabbath, to the Jewish priesthood and synagogue, to the Jewish doctrine of sacrifices. It holds to Pagan views of God and man. It despises and enslaves man, according to Pagan ideas of human nature. It looks on God as wilful, as capricious, as despotic, according to the Pagan notion of Deity. These are the tares which have grown up with the wheat. Once in a while comes a harvest, when God sends his angels to separate the tares from the wheat, — a day of judgment to sift truths from errors. The Reformation of Luther was such a harvest and judgment-day: the present time is, I think, another.

"But," you may say, "does not Jesus teach this doctrine of everlasting punishment, as the bishops say he does?" No: Jesus does not teach it. He does *not* say, "These shall go away into *everlasting* punishment." The same word is used in both parts of the verse; the word rightly translated, in one instance, "eternal." "These go into *eternal* life:" "these go into *eternal* death or suffering."

But "eternal" and "everlasting" are two wholly different ideas. I believe fully in *eternal punishment;* but I do not believe it *everlasting.* Eternal punishment and eternal

life have nothing to do with *duration*. The idea of *time* does not enter into either. *Eternity* excludes the idea of time. Eternity belongs to an entirely different order of ideas. Eternity no more contains the notion of duration, than justice, love, faith, hope, contain the notion of duration. The "eternal" is the same as the "spiritual." Eternal life is spiritual life: eternal suffering is spiritual suffering.

The whole of antiquity recognizes this distinction; and the Bible is saturated with it. When Jesus says, "He who believes in me has *eternal life* abiding in him," there is nothing about duration intended in that. When he says, "This is *life eternal*, to know thee the only true God," there is nothing about duration implied. It is the quality of the life which is conveyed, — spiritual life, life flowing from the sight of God and Christ.

I believe in eternal punishment; but, because it is eternal, therefore it is not everlasting. Eternal suffering, flowing from the sight of the eternal truth and love of God, is real suffering, because it involves the sight of sin, the consciousness of failure, the deep conviction of what we ought to do and have not done; but all this leads to repentance and salvation. When the Lord turned, and looked on Peter, Peter went into eternal suffering. He saw his own guilt and the infinite goodness of his Master at the same time. The one produced penitence; the other, hope. But, when Judas hanged himself, he did *not* go into eternal punishment, but into temporal. He saw his own baseness and his own folly; but he did not see God's love. If he had seen God's love and Christ's pardoning mercy, together with his sin, he would not have hanged himself; but, like Peter, he would have repented, and gone forth to preach the gospel.

When we see God's truth and love, we go into eternal

life or into eternal suffering, according to the direction of our lives and hearts. If we are following Christ, and trying to do right; if we are not selfish, but generous, — then the sight of God's love and truth in Christ leads us directly into spiritual joy: but if we are selfish, and seeking only our own good; if we are indifferent to the rights of our fellow-men, — then we go into eternal or spiritual suffering. This is what Jesus teaches. He teaches that those who never knew him, never heard of him, but who are doing good to their fellow-men, will go into life eternal. The Heathen who are hospitable and kind, like those whom Mr. Malcom saw in Burmah, like those whom Bruce met in Abyssinia, like those whom Livingston describes in South Africa, — Christ will say to them, "Ye did it to me." The sceptic, deist, man of the world; the poor child of sin and shame in Ann Street or the Five Points; border ruffians, who never had any teaching or good influence, but who have some human kindness left, some pity for those who suffer, some effort to help those lower than themselves, — these shall hear Christ's voice, "Come, ye blessed of my Father, — come into my kingdom. You belong there. You have been serving me and helping me, without knowing it. Come now, and sit with me in my realm of love and truth."

LETTER TO A LAYMAN.

DEAR ——,

Coming home from the deeply interesting installation services at P——, my eyes had a feast in looking at sunset glories, with exquisite reflections of hills and trees in the mirroring river for dessert; but as the twilight deepened, and Nature, like other proprietors of fine faces, let down

her veil as a hint for curious eyes to gaze elsewhere, I turned my back to the car-window, and surrendered my self to meditation on the events of the day.

The first thought was of the pleasure given by the sight of your active interest in this ecclesiastical occasion. It assured me, that, with all your love of independence and freedom, you are neither above nor below caring for those institutions which your parents considered most precious and sacred, but which many men of your education and influence find it easy to slight and avoid. Believing that you do not intend to look back after putting your hand to the church-plough which you directed so gracefully to-day, and relying upon the generous forbearance of an old class-mate, let me now give you a few suggestions relating to the welfare of your parish. Probably some of them will have occurred to you already; but others are not likely to be familiar to any one who has not borne in his own person many of the burdens of the work of the ministry.

The correspondence laid before the council was the best of the kind that I have ever seen or heard. Was I wrong in fancying that I detected your pen in the manly and cordial letter which assured Brother L. of the earnest wish of the people that he should become their pastor? Pardon me, however, for adding, that his reply was even better in thought and expression. Such sentences could not have been written by a shallow or trifling man. They attested his fitness for his calling far better than the results of the most thorough catechising could have done. If you saw the faces of our ministers as they gave earnest heed to this correspondence, you could not have failed to mark the almost reverential sympathy with which they received such a modest and eloquent statement of the noblest purposes.

There was but one drawback from my satisfaction; and that was occasioned by noting that the salary is no larger

than it was in times of peace. Is it possible that your people are not aware of the vaulting ambition of beef, and the lofty aspirations of butter? Can it be that you have forgotten that gold is nearly 2.50? Something or other must be the matter with your memories. If the salary was barely sufficient in ordinary times, how can it hold out when only three pounds of good white sugar are to be had for a dollar, and carpets which were once rather dear at ninety-five cents now sell for two dollars and seventy-five cents? The truth is, that your thousand dollars involves no less straining and pinching on the part of your minister than he would have experienced five years ago if you had limited him to four or five hundred. At a recent festival, I saw you rubbing your hands in cruel glee when a gifted young clergyman was laying his gold-mounted rhetorical whip over the shoulders of what he styled his underworked and overpaid profession; but such notions, however funny to him and to you, are not so jolly to those of us who have had no millionnaires for ancestors, and no heiresses for wives. In every denomination, there are clergymen whose reputations are sullied by inability to pay their debts. While I regard such conduct as inexcusable and blameworthy in a minister of the gospel, whose plain and imperative duty it is to provide things honest in the sight of all men, owing no man any thing, there is a very slight palliation for the indebtedness of those who must emulate the rigid self-denial of many of their brethren, if they would not be bankrupts.

If you wish to be really useful, there is no better sphere than in making the members of your society understand that the obligation of contracts implies, that, whenever L. preaches, they should be present to listen. Please to employ some of your legal lore in making it clear to the dullest of them that the bargain is, not that he shall preach to the

walls of the church-edifice, but to animated beings, supposed to have a soul apiece, however deficient in other personal property. It is for the congregation to decide whether they wish to have one or two sermons a day; but be sure to expose the meanness of *saying* that you desire two, and *acting* as if you cared for only one. If none but the cheerful attendants of the second service were understood to be in favor of the usage, it would be continued or discontinued, according to the truth. In the large family of pious frauds, there are few worse deceptions than that of promising a congregation, and not fulfilling the engagement. It is one of the most fruitful sources of dulness in the pulpit. So long as means are to be adapted to ends, there can be nothing more appropriate than the preparation of a wooden sermon to be addressed to nothing but pews.

Try to make the people feel, that, when they are at church, it is best to be wakeful in appearance as well as in reality, keeping their eyes open, and their faces turned towards the pulpit; for these are conditions of spirited preaching. More than once, it has been my "privilege" to address audiences who seemed as eyeless as any fish in the Mammoth Cave. Sometimes, indeed, the absence of all signs of life has become so oppressive at the very beginning of my discourse, that I have almost felt it my duty to stop after reading the text, and to send at once for a coroner. Many a live preacher has been killed by a dead congregation.

Allow L. to stand fast in the liberty wherewith Christ has made him free. He is so little of a dictator, that it will be a most gratuitous insult if you seek to hear the clank of chains when he ascends your pulpit-stairs, and to see the marks of your manacles whenever he stretches forth his arms from "the sacred desk." I have no fear that *you* will be an actor in any persecutions for righteousness' sake; but

do not permit others to do what you would scorn to do yourself. It is a common thing for a few mischievous and determined men to lord it over a large parish of easy and peace-loving people, to the everlasting disgrace of the latter. Where the people have the least self-respect, a very different result will be observed. A signal instance of this often enters my mind. There is a town in New England, noted for historical associations with certain high land which once formed a portion of its territory; yet the truest "heights" of the place are its moral and spiritual elevations. There, if anywhere in the country, the great battle for free speech in the ministry has been fairly fought, and completely won. It is owing to an heroic laity, no less than to a faithful clergyman, that the next generation may well inscribe on the walls of that true church, in letters of gold, "Here the freedom of the pulpit was once manfully claimed, and as manfully was it allowed."

It gave me great satisfaction to hear you say this morning that you were tired of new faces in the pulpit, and you were glad to have a pastor once more. In this relation, also, you can render important services to the church by diffusing among the people right ideas about the work that L. has undertaken in your behalf. The installation exercises have warmed their hearts towards him, and at least a hundred doors are opened for "our minister" to enter. In due time, he will go the rounds; but there must be patience with him. Although many persons seem to think that it is easy to be everywhere at once, omnipresence is *not* a clerical attribute.

When L. appears at your firesides, he will not bring gloom, but joy, to you. Few can surpass him in genial talk and radiant smiles. But do not forget that his mission is not fulfilled when he has been merely your welcome and pleasing companion: he has spiritual purposes, religious

aims; and, if you do not resolutely bar his way, there will be times when the conversation will take both deep and lofty turns. In this most delicate office, do not fail to appreciate his object and to promote it.

"I stand at the door, and knock," is a good motto for a Christian pastor; but many err in either the excess or lack of directness. Some try to enter hearts without knocking; and the first thing that a parishioner knows is, that his minister has invaded the most sacred privacies of the soul with some such abrupt question as, "Do you know the Lord?" Every man's soul is his spiritual castle, which no priest has a right to enter without requesting and obtaining permission. I have full sympathy with the indignation of young persons who resent this too-common violation of the sanctuaries of their nature. As your society is Unitarian, and L. is a gentleman, you need not fear any thing like this. But our denomination goes too far in the way of reticence. The most of our ministers stand at the door of human hearts without knocking, and therefore it is very seldom that they get in. Now, L. is modest "to a fault;" and still he is too much in earnest to let the years go by with merely trivial intercourse between his people and himself. Gently, and yet firmly, he will ask to enter into your confidences; and, knowing that he can be trusted, I hope you will see to it that the holiest of all hospitalities is not denied to him. Acquainted with your needs, his prayers and sermons will be enriched with a reality which no vague guessing about the spiritual condition of his charge will ever enable him to obtain.

Once more, I commend L. and his work to your appreciation, sympathy, and co-operation. These are great days for professions of loyalty to the powers of earth: let there be equal alacrity in taking the oath of allegiance to the heavenly Ruler. You made allowable boasts of the

promptitude with which your town has filled its quota of troops, responding to every call of the President: let the calls of the Saviour be equally honored. L. is a recruiting officer for the army of the Lord: he uplifts a more sacred symbol than the flag; and that is the cross. Do not discourage him because his only bounties are the promises of the gospel, and his term of service is for eternity. In Sunday school and church, let your quota be filled to overflowing with volunteers, — the only soldiers who are worthy of such a leader and such a cause.

"THE ALLOTROPIC TRINITY."

LETTER FROM MR. HUNTINGTON TO THE "MONTHLY JOURNAL."

[In our notice of Mr. Huntington's pamphlet, we offered to print any reply, reasonable in length and character, which he might wish to make. Mr. Huntington has sent us the following letter, which we print with a few notes. — EDITOR.]

MR. EDITOR, — My attention has been called to an article in your "Journal" for the current month, with the above heading. In this article, you review at some length a recent tract of mine, entitled "The Mystery of the Trinity paralleled in Nature." In the concluding paragraph, I find these words: "In case the writer thinks that our criticism is open to objections, we shall be very happy to give him the use of our pages, to a reasonable extent, to explain himself further." I have no taste for theological controversy; and should not avail myself of the liberty thus kindly given me, were it not that silence would seem to argue either a certain acquiescence in the results of your criticism, or else a rude disregard of your courtesy. Neither of these inferences can I willingly sanction. I

shall therefore put into as few words as possible some reasons for continuing to believe my argument a sound one.

In the opening of your article, you show your full appreciation of the functions and value of analogical reasoning; for you admit, cordially and without reserve, that, in case the analogy under consideration can be proved to be without flaw, all argument against the reasonableness of the doctrine of the Trinity falls to the ground (p. 351). This clears the air wonderfully, and discloses a common footing for us to stand upon. We agree, that, if the analogy be sound, the Orthodox doctrine must be reasonable. And now for the supposed flaws.

Your criticisms are three in number, and as follows:—

First, The analogy fails, because the same carbon cannot exist *simultaneously* in its three allotropic conditions, but can only thus exist by consecutive changes (p. 354).

Secondly, Supposing it were granted that carbon could exist in a simultaneous tri-unity: the analogy would still fail; since it would then illustrate, not the Orthodox, but the Sabellian, or modal Trinity (p. 356).

Thirdly, The pictorial illustration employed in the tract as a test for the adequacy of any proposed analogy is a failure, and nothing to the point (pp. 358–59).

I. "Mr. Huntington will not pretend that the same carbon can exist *simultaneously* in its three forms of charcoal, diamond, and graphite."

Now, this is just the point: the same carbon does exist simultaneously in its three forms. Our difference lies here. You suppose me to be speaking of a given *piece* of carbon; whereas I am really speaking of the *substance* carbon, using the word "substance" in its strict and exact

sense. It would, of course, be a palpable absurdity to say that a given fragment of graphite could be at the same time a diamond: but, in saying that the same carbon exists simultaneously in its three forms, I assert nothing that is absurd; I simply state a fact in Nature. Thus, also, if any one were to say the Father is the Son, or the Spirit is the Father, he would assert a manifest self-contradiction; but if he says Father, Son, and Spirit are simultaneously God, he does indeed affirm what is a mystery, but something very far from an absurdity. The point where we diverge is at our definition of the word "substance," — a word that has two meanings. Throughout my tract, whether in speaking chemically or theologically, I use the word in its exact sense. From the language of your criticism, I infer that you have understood me otherwise. This is no hair-splitting; for the distinction between the two senses of the word involves a real difference, and is recognized by every scholar. In its exact sense, *substance* means the unknown and mysterious something that underlies existence, whether material or spiritual. As a popular word, on the other hand, substance has come to be synonymous with matter, and conveys to most minds solely the idea of visible bulk. As an instance of the exact usage of the word, I would refer your readers to the Nicene Creed, — "being of one *substance* with the Father." Were this clause to be understood according to the popular and inexact sense of the word "substance," the grossest materialism would be involved. When, therefore, I speak of carbon as "one," or as "one substance," I mean all the pure carbon in existence. You understand me to mean some one piece of carbon. Let us simplify the question by a supposition. Supposing, — what is perfectly supposable for purposes of argument, — supposing that all the existing material universe were to be de-

stroyed, with the exception of pure carbon in its three allotropic forms: would it not then be possible, nay necessary, to assert, there is but one substance (namely, carbon), and this carbon exists at once and at the same time as charcoal, diamond, and graphite? But this, you say (p. 355), is just what the doctrine of the Trinity asserts of the Deity; namely, that God exists at once and at the same time as Father, Son, and Spirit. How, then, does it appear that the analogy in this point "utterly fails, and breaks down"? Are not the two mysteries, as mysteries, parallel? *

II. But, you urge, the analogy, even supposing it to be an analogy at all, is not applicable to the Orthodox Trinity, but only illustrates an heretical doctrine. Permit me to cite your own language: —

"The triplicity is clearly modal, — a triplicity of form or appearance. The FATHER is then one aspect or mode of divine

* Either Mr. Huntington has misapprehended our objection, or we misapprehend his reply. The metaphysical definition of "substance" has nothing to do with our argument.

According to Mr. Huntington's last supposition, if all the material universe was destroyed, except pure carbon in its three allotropic forms, then we might say, "*One part* of the material universe is carbon as graphite; *another part*, carbon as diamond; and a *third part* is carbon as charcoal." But we cannot say of the Deity (according to the Orthodox Trinity), "*One part* of the Deity is God as Father, *another part* of the Deity is God as Son, and another part is God as Holy Ghost;" for while it is one part of the carbon which is graphite, and another part which is diamond, it is *not* one part of Deity which is the Father, and another part Holy Ghost. When our friend asserts that "the *same* carbon exists simultaneously in its three forms," he does not mean *same*, but *similar*. He means that the portion of carbon underlying graphite is exactly similar to the portion of carbon which underlies diamond. He uses "same substance" as we use "same humanity," when we say, "The same humanity was in Napoléon Bonaparte and in George Washington;" meaning that the original elements of manhood were alike in the two.

action; the SON, another; the HOLY SPIRIT, a third. Each is truly God. God is seen, *but not wholly seen*, in each. He who only sees diamond, sees indeed carbon in its reality, but does not see carbon in its total character. He does not know carbon fully till he has seen it also as graphite and charcoal. So he who sees Deity only as the Father, or only as the Son, does not know God as he ought to know him. He has seen him in one of his forms or manifestations; but he must see him in all in order to know him wholly.

"According to this analogy, therefore, each of the three persons is *really* God, but not *fully* God, without the others. This may be, and we believe is, a truer doctrine of the Trinity than the Church doctrine; but it is *not* the Church doctrine, nor is it Orthodoxy. It is not Orthodoxy, because it makes each of the divine persons imperfect without the others. But that which is imperfect is not God; consequently, neither the Father, the Son, nor the Spirit, is truly God. Each has something wanting to the others; but that something must be something divine, since it belongs to a divine person. Consequently, each of the other persons is wanting in this divine quality; is therefore imperfectly divine; is therefore *not* God."

These two paragraphs are by far the most significant in your review. They contain (*a*) a definition of Sabellianism; (*b*) a condensed argument to prove that the doctrine of the tract stultifies itself, by holding a divine person to be at once perfect and imperfect; (*c*) an avowal, on your part, of belief in some Trinity, provided it be not the "Church," not the "Orthodox" Trinity.

a. The analogy is made out to be Sabellian, because it teaches, that, although God can be truly known in one of his personalities, he cannot thus be fully known. I confess I scarcely know how to answer this. To me, the doctrine that the Almighty cannot be *fully* known by any created intelligence, but can be *truly* known through the person of his incarnate Son, so far from being Sabellianism or any

other *ism*, has always seemed the very pith and marrow of our religion. I cannot agree with you that he only "knows God as he ought to know him," who is able "to know him wholly." If we could know him wholly, we should be Gods ourselves.* The man who knows the mind and heart of Christ knows God as he ought to know him. Even the philosophy of unbelief has come reluctantly to acknowledge one half of this great truth; † but never can Philosophy be rightly called divine till she cheerfully acknowledges the other half as well, — the possibilities as well as the impossibilities of faith. I therefore admit that my tract teaches that Deity is not known in its total character in any one of the three personalities; but I deny that this is Sabellianism.

b. Further, you allege that the doctrine of the tract makes each of the divine persons imperfect without the other; for which reason, no one of them can be truly God. From this also I am obliged to dissent. A necessary condition of existence does not involve imperfection. Charcoal, as charcoal, is not imperfect because it is not graphite. Graphite is not imperfect, as graphite, because it is not diamond. The difficulty with your argument is, that, if it proves any thing, it proves too much. ‡ It is a sword that

* When we say "wholly seen," we do not, of course, mean that the finite mind can comprehend the Infinite, but only the manifestations of the Infinite. If God has revealed himself to us in Nature as Law, Order, and Beauty, and has revealed himself to us in Scripture as Father and Saviour, then we cannot wholly know God by merely going to Nature or by merely going to Scripture; but we *can* wholly know him (that is, wholly know all that is to be known of him) if we go to both sources.

† See Herbert Spencer on Ultimate Religious Ideas, *First Principles*, chap. ii.

‡ A *finite* being, or existence, is not imperfect as a finite being for not having the qualities of another finite being; but an infinite person, like each of the supposed persons of the Trinity, ceases to be infinite if

cuts both ways, and has been used, as you are aware, by the Positivists to damage the argument for simple Deism. Against a personal God, for instance, the syllogism runs thus: The Infinite must include the finite, or else it is "imperfect." God is the Infinite; man is the finite: *ergo* God includes man. Against a holy God, the reasoning is of the same sort. God must have all possible qualities,

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any divine quality or perfection is wanting to him. Now, if the Father is a divine person, and the Son is a divine person different from the Father, that which distinguishes the Father from the Son must be some quality in the one which is not in the other. This quality, since it qualifies a divine person, must be a divine quality or a perfection. There is then a divine perfection in the Father which is not in the Son, and *vice versâ*. Consequently, each, being deficient in a divine perfection, becomes imperfect. This logic seems to us unanswerable, because depending upon the idea of the Trinity, and not upon its words. It is no answer to say that it would prove diamond imperfect; for diamond is not asserted to contain all perfections, as God is asserted to contain them. Diamond is finite, and limited by the definition; God, infinite and absolute by the definition.

The argument against Deism, again, is different, and easily answered. "The Infinite must include the finite, or it is imperfect." We answer, No: the finite, as such, is not a perfection, but an imperfection, a limitation. To say that "the Infinite must include the finite, in order to be perfect," is to say that it must be imperfect in order to be perfect; which is an absurdity. But God does include the finite, and also includes man, so far as he is "above all, and through all, and in all," and so far as "all things" are "from him, and through him, and to him."

So, too, of the other argument against a holy God. The fallacy lies in the assertion, that "God must have all possible *qualities* in order to be perfect." Not "all possible qualities," but "all possible perfections." Evil is not a perfection, but an imperfection.

The basis of my argument is, that "a divine person must possess all possible perfections." On that basis, I show that the Church doctrine of the Trinity cannot make either of its three persons divine. It is no answer to say that a *different* position from this will overthrow Theism. It is *my* position which must be assailed, not some other. "X^2" is not imperfect as X^2 because not X^3; but if we should assert that X^3 was a *divine person*, and yet that X^3 had *divine perfections* not belonging to X^2, I think we should find ourselves in an illogical position.

else he is "imperfect." There are evil qualities as well as good ones: consequently, God must possess evil qualities; consequently, he is not holy. Thus the very logic that is employed to prove the unreason of Orthodoxy springs a mine under the foundations of all Christian faith whatever. The fallacy lies, as was just remarked, in assuming that a necessary condition of existence involves imperfection.*

c. If one doctrine of the Trinity can be truer than another, it follows, of course, that some doctrine of the Trinity must be absolutely true.† You say, "This may be, and we believe is, a truer doctrine of the Trinity than the Church doctrine." The question arises, what this true doctrine can be, if it be other than the catholic doctrine that has been held by the vast majority of believers from the first.

In the more recent phases of the controversy in which I have become an unwilling participant, it has been not infrequent for the Unitarian critic to assume that what his author says may be all very well, only it is not Orthodoxy: it is not the pure, genuine article it was meant to be. The opponents of Orthodoxy thus become the instructors of the

* Ask the mathematician whether X^2 is "imperfect" because there is such a thing as X^3.

† By no means. The system of homœopathy may be a truer system of medicine than the system of allopathy, and yet there may be *no* system of medicine absolutely true.

Mr. Huntington wishes to know what we mean by saying that such and such doctrines of the Trinity are not Orthodox and are not the Church doctrine. He also seems to think, that, as heretics, we have no right to instruct the Orthodox about Orthodoxy. Certainly not; but, as heretics, we have naturally been led to study the history of opinion concerning this doctrine, and have a right to object to a man's claiming to be Orthodox, while holding what the great majority has long ago decided to be a heresy. If he brings forward Sabellianism, and defends it as Orthodoxy, we have a right to say, "No: that is Sabellianism."

Orthodox; and, by those who repudiate Orthodoxy, Orthodoxy is authoritatively defined. Now, let us understand one another. You say the doctrine of the tract is not the Church doctrine. I venture to think that it is. What shall decide? Evidently, an appeal to the standards. What are these standards in my case? As a Churchman, in the broadest sense of the word, I am bound by the primitive creeds, — the so-called Apostles' and the Nicene. As a clergyman of the Protestant Episcopal Church, I am further bound by the articles and liturgy of my own communion as contained in the Book of Common Prayer. To these standards I appeal; and, if you can show any thing in any of them that militates against the doctrine of the tract, I will gladly own that doctrine heretical.

It is very possible, that, in the writings of eminent Trinitarians, you may find statements irreconcilable with the language I have used; but I insist that I am no more bound by these individual opinions than a citizen is bound by the judgment of a private lawyer, however eminent, on a question of constitutional law. The doctrinal language of my tract was this: —

In the Unity of the Godhead there are three persons, each eternal, each divine, — Father, Son, and Holy Ghost; and yet there are not three Gods, but one God.

With this statement, I believe, the language of the Common Prayer perfectly harmonizes; and, to the apparent logical difficulty involved in it, I believe the facts of allotropism offer an exact parallel.

III. The objection you make to the diagram or symbol employed in the tract is one that was suggested by a friend before the manuscript went to the printer. It is an objection easily removed. In a foot-note, which you are good enough to reprint (p. 353), I tried to guard the reader

against just this misconception, by reminding him that *all* the requirements of the symbol must be kept in mind in order to make it useful as a test. The symbol is an ancient one, familiar, no doubt, to many of your readers. At the centre of a triangle, the name of the Deity is written; at the angles, the names of the three personalities. On lines running from the angles to the centre, you write the word "is;" on the lines that form the sides of the triangle, the words "is not." Now, I re-assert that any analogy that fulfils *all* the requirements of this symbol is a true one. Carbon, with its one substance and three personalities, does this. The illustrations you adduce fail to do so. You propose to write "a man" at the centre, and "Peter, James, and John" at the angles; but one of the requirements of the symbol is that the name of one substance shall be written at the centre. "A man" is not one substance, but is merely the name of an individual of a genus.* Again: you propose to write "sound" at the centre; and "speech," "music," and "thunder" at the angles. This also violates the conditions of the symbol. Speech and music are undoubtedly sound; but they are sound modified and limited in a manner we can define and describe. Speech is sound resulting from the action of the human throat; music is a general word for many kinds of sounds; and thunder is still another variety of the same thing. Therefore I cannot admit "that each of these two illustrations exactly fulfils the conditions of the formula." †

And now the case is fairly before your readers. I can

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* Then write MAN, instead of "a man."

† But are not "graphite" and "diamond" "modified and limited in a way we can define and describe"? Is it a condition of the formula that the three modifications of the substance must be indefinable and indescribable? We do not perceive the objection to our illustrations, or how they fail to fulfil all the requirements of the symbol.

hardly expect that my answers will seem to you any more convincing than your objections have appeared to me. Still it is not a small thing, in a controversy of this sort, to have avoided, as you, sir, certainly have done, and as I have striven to do, that bitterness of feeling and expression with which the discussion of these subjects is so often tinged.

I put forth my little pamphlet with no wish to provoke strife, but simply, as I conceived, in the interest of truth. You have recognized my peaceful intentions, and have reviewed me in a perfectly fair, straight-forward way. Each of us loves what he believes to be the truth. You regard the doctrine of the Trinity as nothing more than a metaphysical formula. I regard it as the shield and bulwark of a truth upon which the very life of Christendom depends, — the truth that God and man are truly met and joined in the person of Jesus Christ our Lord. Unless I keep firm grasp upon this truth, history becomes to me a puzzle, the Bible a bewilderment, worship an impossibility, and life a sad, weary journey under impenetrable clouds.

Very respectfully yours,

W. R. HUNTINGTON.

AUG. 23, 1864.

HINDOO MISSION.

[The following letter from Brother Dall gives a pleasant picture of the work in which he is engaged. Annexed is a letter from a Hindoo, who is "feeling after God, if haply he may find him, who is not far from any one of us."]

UNITARIAN MISSION HOUSE,
CALCUTTA, July 22, 1864.

To the Chairman A. U. A. Committee for India.

DEAR BROTHER WINKLEY, — It would have pleased you, could you have looked in upon the assembly which filled our Mission House on Tuesday evening last. It was

the first time since my coming to Calcutta that my eyes have feasted on the sight of a hundred and twenty to a hundred and fifty *Christian* friends, meeting for moral and religious instruction under the shadow of our rock. You are already aware, perhaps, of the fact, that, for eight or ten months past, a kind Providence has given me a good part in a widely extended and daily extending reform in the social drinking customs of the people here, both Christian and native inhabitants of Calcutta and of Bengal.

From the day of my reaching India, in 1855, I have ceased not to teach and to preach Jesus Christ as the dispenser of temperance, righteousness, and judgment to come. There was a time, as you may remember, when sectarian opposition was very bitter against us; when it rejected me with scorn from even the lowest seat in a convention of "Bengal Protestant missionaries of all denominations;" and when placards were distributed at the church-doors, calling on faithful witnesses for Jesus to "rise up, and stop the withering, blasting breath of this agent of the Devil." We now begin to taste the sweet truth of the prophecy, "By well-doing ye shall put to silence the ignorance of foolish men." Having possessed our souls in patience, we now see the dawning of a brighter and lovelier day. A popular "Orthodox" minister, the Rev. Edward Storrow, while nowise approving or encouraging our too radical theology, came last Tuesday, and presided in our upper hall, which a goodly number of Christian neighbors of different sects, Roman Catholics included, had adorned with lilies and roses for the occasion; and where they partook together of a simple repast, before the good "padre" Storrow lifted up our hearts in united prayer to our Father. The night was beautiful, under the full moon; and no rain fell, though we are now in the heart of "the rains." There were several speakers; and, among

them, your missionary was called out to bear his full share of the "preaching." There was also assigned him for the next occasion, when we meet in the Baptist Chapel in Buhoo Bazar, a portion of the Old and of the New Testament for comment and exposition, as bearing on the repentance and redemption of the most wretched of all sinners, the inebriate; and also on the conduct of the "moderate" drinker of the cup of trembling. I speak soberly and without enthusiasm when I say that this week's rally within our walls, and festival under our roof, marks for us a higher tide of success among fellow-*Christians* in this part of the world than we have ever known. It is a sign of the times on which one, who has been as isolated as I have been these many years, cannot be blamed for looking with gratitude and hope. At the moment in which I write, there enters to inspect our school (of two hundred and forty Hindoos and Mahometans), and to "see how we go to work to Christianize them," a tall English gentleman, who first found his way to us last Tuesday night, — Capt. Ewen Mackinnon of Halifax, N.S.

I am now, from day to day, addressing our pupils (whose number yesterday increased to an attendance of two hundred and fifty) on gospel-principles as detailed in number four of our eight Boston Unitarian Sunday-school manuals, entitled "Scenes from the Life of Jesus." I invite replies from all present, and the freest orderly expressions of dissent; and they are always gently, though often feelingly, given. The readiness and clearness with which a Bengali boy speaks out his thought — thinking it out "on his legs," in the face of two hundred listeners — may well be the envy of our boys at home. It seems a national peculiarity. In these our daily discussions of religious and moral truth, I acquire an insight into actual Hindoo life such as no books could give. Speaking of our Christian way of con-

ducting our temperance festival (first, by all, of both sexes, eating and drinking together as one family; and, secondly, by common prayer to our heavenly Father, &c., &c.), I "realized" as never before that common or united prayer is a thing unknown to the Hindoos (except the *Unitarian* Hindoos, the *Brahmo* Church); and that partaking of *food* in common, even among *gentlemen* Hindoos (with rare exceptions), is unknown. A majority of my voters, the other day, voted against it as destructive of the *order* of society, (caste?) and dreaded the certain ruin of the modesty of woman that must curse Bengal when Bengali *ladies* so far forget themselves as to eat and drink together on public or social occasions.

God be with us! DALL.

LANDOUR, 10th May, 1864.

To Rev. DALL, Unitarian Missionary, Calcutta.

REVEREND SIR, — I most respectfully beg to write you the following lines, and beg you will kindly excuse me for the liberty I have taken.

For a long time, I am desirous to be acquainted with the principles of Unitarianism; but, knowing none who can give me the truth of this religion, I am obliged to remain in perfect darkness up to this time. Fortunately hearing of your zeal to teach the principles of this religion to those who seek after it, I am emboldened to ask from you the same, and trust that you will kindly give me an insight into the religion. I must let you know, that, for many years, I am seeking after the truth, but sorry that I have not found it up to this time, for what I am earnestly after. Although I outwardly acknowledge Bramaism, still there are doubts which I have not yet been able to surmount. I have been blessed by the Almighty God with all that I require; but with all these I do not feel a particle of hap-

piness, unless I can know and embrace the religion which can save my soul. I beg that you will take the trouble to enlighten me with the doctrines of your religion; and I will certainly embrace it, if I find it consistent with truth. I beg you also to supply me with such books from which I can be able to know the doctrines of your religion. I shall be happy to pay whatever their prices may be. With best regard, I beg to remain, reverend sir,

Your obedient servant,

PURNO CHAUDRA MUKEYEE,

Commissariat Agent.

I have a continual influx of letters of this sort, and can hardly find time to correspond as I would with the writers. DALL.

SAWYER'S FIRST GOSPEL.

DEAR BROTHER CLARKE, — It is not a light task to abandon the assumptions of ages in the interpretation of the Scriptures, and accept only the lessons which they teach. New and unusual judgments are received slowly and with difficulty. Many have their minds so pre-occupied with generally accepted opinions, that they seem to be incapable of receiving a new truth which is not in harmony with them. Jesus had trial of this perverseness and impotence of the human understanding in his day, and his followers have had continual trial of it since. We cannot expect men to be reasonable who are devoted to the support of delusions. Reason and truth go together, and the untrue is always unreasonable. The most that a discoverer can do is to indicate the positions of his newly discovered objects, and leave men to find them by patient search, or to continue ignorant. Many will not take the trouble to verify

new discoveries in religion: if *any* will, something is gained, and love's labor is not entirely lost. My work on the first Gospel is a book of discovery, and indicates positions where some precious and costly pearls of religious knowledge have long been buried from human sight. Those who examine after me will find them, and be amply compensated for their expense and trouble. The notice of my work in the "Monthly Journal" for June adds but little of importance to the title. It contains, however, some statements to which I beg leave to make exceptions.

I. "Henceforth, it seems, we are to regard Mark's Gospel as the first (in order of time), chiefly because Matthew's Gospel contains additions which would naturally have been added to the subsequent Gospel. But suppose that Matthew's and Mark's were composed independently of each other, and that neither knew of the other's Gospel."

The supposition that these two Gospels were produced independently of each other is inadmissible. They are not independent works: the Gospel according to Mark is copied and followed almost entire in that according to Matthew. This appears clearly from a comparison of the Greek originals. There is not a case in ancient or modern times in which such similarity belongs to independent works: it cannot belong to them.

The previous part of the statement does no justice to my argument; which examines the three possible hypotheses, and decides, according to evidence, in favor of the priority of the book according to Mark. The hypothesis of an independent origin of the books is not possible, and is without a precedent or parallel in the annals of literature.

II. "Papias, who tells us all we know about it, says that Mark's Gospel contains the substance of Peter's discourses, which were chiefly accounts of facts in the life of

Jesus, of which he was a witness." This statement of Papias wants confirmation, and is inconsistent with facts. There is not a word in the book which demands such an origin. The book has not the form of reports of Peter's discourses, and demands no credit from the supposed authority of Peter. The reporters of Henry Ward Beecher's discourses give them as Henry Ward Beecher's; and, if the Gospel according to Mark is a report of Peter's discourses, it ought to have been accredited to him. Reports of Henry Ward Beecher's discourses continually remind us of the author: the Gospel according to Mark never refers us to Peter as having any connection with the book.

III. "In short, we consider the question, whether Matthew or Mark wrote first, to remain uncertain, just as it was before Mr. Sawyer wrote this book. It is not worth while yet to change the order of the Gospels in the New Testament."

Had this bit of dogmatism been put forth in any other connection than in a critical notice of the book, it might have been allowed to pass unchallenged for what it is worth; but, as part of a critical notice, it is of some consequence that it should be just and reasonable. Mr. Sawyer sustains his position by an argument, which, if correct, establishes it, and puts an end to controversy: what fault has the critic to find with that argument? Mr. Sawyer points out a method of settling the question, and invites men to put it to the proof: why has not the critic done so, and reported the result? This dogmatic disposition of books is not the method of legitimate criticism and true science, and is unworthy of a Christian critic. If Mr. Sawyer is mistaken, it belongs to the critic to pronounce him so, only after having demonstrated his short-comings. He cannot be allowed to assume them without proof.

IV. The critic speaks of Mr. Sawyer's supposed shortcomings in regard to the Gospels of Mark and Matthew, as if *he* found such books in the New Testament. In his earlier life, he did; and, but for the stupidity of his critics waking him up to a more thorough examination of biblical questions than he had before made, he might yet have been in that delusion. But *his* first Gospel is not a Gospel *of* Mark; nor is the second one *of* Matthew: *of* Mark and *according to* Mark are very different formulas, and signify different things. In being called "according to Mark," "according to Matthew," &c., these books appear not to have been received, in the earliest times, as books *of* those authorities: *according to* properly expresses agreement, and precludes authorship. This is argued in the book: let the conclusion be admitted, or the argument refuted.

V. Mr. Sawyer's work is not confined to a consideration of the topics noted by the critic. It considers the language, age, and country of the first Gospel; the language of Jesus and his school; poetic and fictitious documents of the first Gospel, and its historic defects; the religion of Jesus as understood by Eusebius in the times of the Council of Nice and of Constantine the Great; the morality of Jesus, his theology, and his church. The method of the author is that of science: it is the same that is applied, with the consent of Christendom, to all secular subjects, and is used by the author with the utmost confidence and freedom. It invites scrutiny, and defies detraction. Nothing is assumed without proof; nothing is pretended to be received or taught by authority; nor is evidence of any kind ever disparaged or trifled with. The author asks as little respect for his opinions as he concedes to those of others. Knowledge is not a matter of opinion.

VI. The author considers the results which he has reached of infinite importance to mankind, and begs that

they may be thoroughly examined and well considered. The ministers of God are not obliged to wait for the concurrence of majorities, even among the learned, in order to be themselves confident of the truths they receive. Jesus knew as well the beneficent character of his religion, before he had made the first convert, as he knows it now, after the lapse of more than eighteen centuries. His humblest disciple is allowed to have the certainty of absolute knowledge, and to follow Jesus with a faith and confidence that the opposition of millions cannot shake, nor their concurrence strengthen. Opinion and assumption rest on authority: knowledge rests on evidence. From the first moment of its birth in the human soul, it is a child of the Supreme, and lives from its own imperishable nature. It cannot die: it has no element of dissolution or decay. It is like time, space, and the Supreme, and is co-ordinate with them. Knowledge is absolute and indestructible, unless the mind decays. Its exercises may be suspended by sleep, and superseded by attention to other things; but they cannot be reversed. There is no arrogance in asserting unacknowledged truths; nor is there any hazard in asserting them. They will amply vindicate their assertion in time, and fully justify their defenders.

Yours most truly,

LEICESTER A. SAWYER.

REMARKS ON MR. SAWYER'S LETTER.

We add a few remarks to Mr. Sawyer's letter.

It is quite true, as Mr. Sawyer suggests, that new opinions are apt to be opposed; but it does not follow that all opinions so opposed are true. Great discoveries are received at first with criticisms and objections; but we must

not infer that every thing which is received with criticism is therefore a great discovery. No doubt, Mr. Sawyer has a right to console himself, when his "First Gospel" is found fault with, that Jesus and the apostles were also found fault with: but this should be for his own private encouragement; it does not bear on the main question. We willingly grant him, without argument, that new truths find it hard to make their way against popular prejudice, provided *he* will also grant, that an opinion which finds it hard to make its way may be an error, and not a truth. We have not objected to his book on the ground of its novelty: we have objected to it because we think it a hasty, superficial, prosaic, and dogmatic treatment of the subject.

Considering what Mr. Sawyer is trying to do, it would be very curious if he were *not* criticised. His mode of treating the New Testament makes it a wholly unhistorical document. Any other history treated in the same way would cease to have any value as history. If a man should go through Xenophon, Thucydides, Tacitus, as Mr. Sawyer goes through the New Testament, saying of any statement which did not suit his notions, "This appears to be a fiction," "This is manifestly fictitious," &c., what value would remain to these works as history, after such a treatment? But the faith of Christendom rests on the New Testament. He, therefore, who pulls the New Testament to pieces in Mr. Sawyer's style of criticism, must not wonder at meeting a little opposition.

The chief objection to such books as Mr. Sawyer's is, that it throws discredit on all liberal criticism. The criticism which is seeking to separate the true from the false in the Bible may well pray to be saved from such friends as this. Every such book as Mr. Sawyer's puts back the cause of rational Christianity, by making the latter seem

responsible for such prosaic and superficial statements as are contained in Mr. Sawyer's "Mark."

We will give a few illustrations of Mr. Sawyer's treatment of the New Testament, with few comments; for comment is unnecessary, and we have no room for more. These extracts are taken from what he calls "Critical Introduction."

Page 51. — He says of Jesus, "His healings seem to place him in the rank of physicians; and the great number and extraordinary character of his cures entitle him to be considered a physician of great skill and diligence."

He adds, that "the Greeks had made some progress in medicine at that time; and an application of their best methods, &c., may have been deemed miraculous."

He therefore supposes Jesus to have been a Jewish physician, who treated diseases after the Greek method. Hence the stories in the Gospels, and hence the faith of mankind (including the Greeks themselves) in his miraculous character.

But, on page 51, Mr. Sawyer also says, "His principal methods of cure are words addressed to the patients." This, it is to be inferred, was the "Greek method of cure," according to Mr. Sawyer. But this was *not* the Greek method of cure. Hippocrates, for example, treated disease by diet, by violent purgatives, by bleeding, and by diuretic and sudorific medicines. His followers, both of the dogmatic and empiric schools of medicine, used similar methods; but we have yet to see the first account of any Greek physicians "whose principal methods were words addressed to the patients."

Mr. Sawyer therefore begins by saying, that Jesus was a physician whose cures were performed by methods borrowed from Greek medicine; and, in the same page, states that the chief methods of cure practised by him

were those of which we have no account as having existed among the Greeks.

This example of what seems to us rather a superficial method of argument is from the very first page of his criticism. We venture to say, after looking through nearly all the book, that it is a fair average of the errors in the hundred and twenty-three pages.

Page 54 is an illustration of the sweeping dogmatism of Mr. Sawyer; by which he contrives, in a single sentence, to set aside (without a word of argument or proof) the belief of all the Trinitarian and all the anti-Trinitarian critics of the Bible. He says that the "first three Gospels make Jesus a man: the fourth makes him a God. The first three never make him preach himself more than man: the fourth often makes him claim a superhuman character," &c. All Trinitarians would deny one clause of this sentence, and all Unitarians would deny the other. Mr. Sawyer may nevertheless be right in his assertion; but a man who sprinkles every page of his book with assertions which are equally opposed to all Orthodox and all liberal criticism should at least not wonder that his book is not generally accepted without some opposition.

Page 57 is an example of Mr. Sawyer's hasty inferences. He says, that, because Mark's Gospel does not contain some important facts contained in Matthew, therefore Mark's must be the original, and Matthew's the copy. The single omission of the supernatural conception of Jesus, he says, proves that Mark could never have heard of such an incident. "It is impossible: he could not have been aware of such an incident." But Mark may have been aware of it, but may not have told it; because, —

1. He may have wished only to relate the facts of *Christ's ministry.*

2. He may have wished to relate only what he heard *from Peter himself.*

3. He may have had some special reason for not relating this incident, *on account of the persons for whom the Gospel was written.* And so on. A dozen reasons there might be beside that which Mr. Sawyer says is the only possible one.

Page 59. — Mr. Sawyer speaks of a "Trinitarian baptismal formula" in Matthew; but he is enough of a theologian to know that the mention of Father, Son, and Holy Ghost, in the same sentence, *does not* make it a "Trinitarian formula." Unitarians, he knows, use this formula in the baptismal service just as the Trinitarians do. Therefore this remark is another example of his carelessness.

Page 59. — He says, "The declaration of John, that one was to follow him who would baptize with the Holy Spirit, is supplemented by the addition of fire; making the baptizer the author of rain, accompanied with thunder and lightning, — in the Scriptures, the usual fire from heaven."

The absurd and prosaic character of this interpretation would argue stupidity in its author, were it not rather another illustration of his habit of saying any thing which comes into his head, without stopping to reflect upon it. "Baptize with fire," in Mr. Sawyer's opinion, means to *baptize with thunder and lightning!* and also, somehow or other, it means that the baptizer "is the author of rain." The force of exegesis can hardly go further than this.

Mr. Sawyer imagines that he has discovered that the phrase "Gospel *according to* Mark," &c., does not mean *written by* Mark. "Gospel according to Mark does not mean of or by Mark as an author." The preposition *kata*, he maintains, cannot have this meaning. We had supposed, hitherto, that Mr. Sawyer's knowledge of Greek was accurate; but the slightest examination showed us, that here, as in so many other matters, he is not to be relied on. *Kata*, in both classic and Hellenic Greek, *does*

denote authorship. 2 Maccabees, ii. 13, we have "the writings and commentaries of Nehemiah;" in the LXX., κατὰ τὸν Νεεμίαν. We suppose that Mr. Sawyer would admit that the preposition κατὰ is here used for authorship. SCHLEUSNER, in his Lexicon to the LXX., gives this as a parallel to "according to Matthew," and says that both denote authorship. Schleusner's familiarity with the idioms of Jewish Greek adds no small weight to his opinion.

DONNEGAN, Greek Lexicon, gives the meaning of authorship in classic Greek, in the instance of καθ' Ἡροδοτον, referring to something in the history of Herodotus. The meaning is not of something which agrees with Herodotus, or is in congruity with him, but something which he said himself.

So, in taking up Lucian, and opening it at random, we meet (Charon, *sive* Contemplantes) with the phrase κατὰ τὸν Ὁμηρον, quoting a verse of which Homer was the author.

When, therefore, Mr. Sawyer says (p. 62), that, in such phrases, *kata* "signifies agreement," and adds, "but it never signifies authorship," he shows that his Greek is as unreliable as his reasoning.

After writing this, we turned to De Wette's Introduction to the New Testament, and found (§ 78) four instances in which κατὰ denotes authorship, and three in which it only denotes agreement. De Wette adds, that "the opinion of all antiquity attests the commonly accepted sense;" i.e., of authorship. What shall we say of Mr. Sawyer's Greek, when he declares, in the face of this evidence, that this preposition "never signifies authorship"? Olshausen, speaking of the force of κατὰ here, says that the phrase "Gospel of Jesus," in common use, prevented the use of "Gospel of Matthew."

Turning to §§ 94, *et seq.*, in De Wette, we find a thorough examination and refutation of Mr. Sawyer's theory, that Mark wrote before Matthew and Luke. After reading it, one may possibly still think Mr. Sawyer correct; but no one will ever justify him in the positive and peremptory tone in which he maintains it in face of such an argument.

Mr. Sawyer's declaration (p. 65), that "assertions of authorships by books are never to be received without proof," needed some explanation before he went on to add, that the man who assumes authorship without evidence "*ought* to be deceived." What does he mean by "assertion of authorship by books"? All that we know of the authorship of the works of Virgil, Cicero, Horace, Dante, Tasso, Shakspeare, and Milton, is that the books themselves assert or indicate their writers, and that books written by others afterward confirm these statements. This is just the way in which we know the writers of the books of the Bible.

The want of critical judgment in Mr. Sawyer is strikingly shown in his opinion that Peter and his followers were opposed to Jewish ceremonies, and that Paul and his followers supported them (p. 75). Peter, he thinks, was the radical, and Paul the conservative. Peter was for utterly destroying Judaism; Paul, for preserving a good deal of it. Paul was a ceremonialist, and Peter for abolishing all ceremonies.

This is very much as if some future critic should describe the Unitarian controversy in New England by saying, "Dr. Beecher, Moses Stuart, and the Andover School, denied the Trinity: Dr. Channing and Andrews Norton defended it. Theodore Parker sided with Abner Kneeland in maintaining the five points of Calvinism, in opposition to the destructive radicalism of Dr. Mason of New York, and Dr. Tyler of Connecticut."

Our friend gets a little prosy when he has occasion to speak of the prophecies of Christ's coming "in the clouds, and with great glory." He cannot see the symbolism of all this, and so takes pains to tell us that the stars have never fallen, nor the moon's light been withdrawn," &c. This reminds us of Dr. Johnson explaining Milton, or of Sydney Smith's Scotchman trying to understand a joke, but incapable of getting it into his head, unless, says the English humorist, "by means of a surgical operation." It would take more than a surgical operation to enable Mr. Sawyer to see the poetry of all these noble images. He takes it all *à pied du lettre;* and, because no literal trumpet has been blown in the air, declares the prophecy of Christ's second coming to have remained unfulfilled. "Jesus," says he, "is made to describe his coming in the clouds in the most definite terms. Nothing is doubtful or ambiguous, and no chance is provided for retreat or equivocation."

Mr. Sawyer seems to have composed his work for some class of readers of very limited information, if we may judge from the kind of instruction he occasionally imparts. Thus (p. 73), *à propes* of the remark in the book of Acts concerning the three thousand souls baptized on the day of Pentecost, Mr. Sawyer tells us, "Souls are not capable of baptism." Page 76, when opposing religious ablutions, or washing for religious purposes, he gently and gravely declares, that "washing for cleanliness is very well"! Directly he goes further, and adds the important piece of information, that "washing for health" is also not only allowable, but is indeed quite a duty. Page 113, our author, having told us that Jesus was a carpenter, says, that "to what branches of this trade he devoted his great abilities, we are not informed." In another part of the book he makes him a physician, who had studied Greek medicine

in Alexandria, and who lived by fees derived from healing and teaching; for it seems he was also a professional teacher. Elsewhere he makes him a learned philologian, who had studied language very diligently, and, by means of words carefully learned, was enabled to reason profoundly and comprehensively. Mr. Sawyer's opinion seems to be slightly different on this point in different parts of his book; though he is, of course, equally positive and determined in each place. Jesus kept school, and taught Greek, and made himself acquainted with Greek poets, philosophers, dramatists, and historians (p. 119). Jesus was a carpenter, and perhaps an architect (p. 113), and "devoted his great abilities" to this pursuit, for how long we do not know. Jesus "lived on the proceeds of his profession as a healer and teacher" (p. 137).

Page 118. — "The Greek language was the result of accurate observations and reasonings."

No philosophical student of language ever maintains such a view as this. Languages are not made: they grow. They are not "the result of reasoning:" they come without the thought or will of man.

We have thus noticed a few of the instances of hasty opinions and rash conclusions which have occurred to us in turning over the pages of this book. It has not been a pleasant task; for we respect the good will and honest industry of Mr. Sawyer. If he had been willing to leave our previous notice unanswered, we should have said no more about his book; but, as he informed us that he preferred to have his article in this number inserted with our comments, we have thus endeavored to support, by a few proofs, our previous assertions concerning the incompetency of Mr. Sawyer as a biblical critic.

A NEW UNITARIAN SOCIETY.

We attended lately the installation of Rev. John A. Buckingham as minister of the Unitarian Congregational Society of Sturbridge, Mass. This is a new society, just introduced into the ranks of our denomination by this service. Its members, until recently, were associated with one of the largest Calvinistic societies in the Commonwealth; but, after enduring that form of religious ministration as long as their intelligence and patience would permit, they determined last spring to abandon their old associations, and set up a tabernacle for themselves, and provide a method of worship and religious culture in accordance with their growing intelligence. This they did without any instigation from abroad. No agent or missionary had been among them to sow the seeds of heresy, or create dissatisfaction with the popular belief; but the old system had worn itself out. It failed any longer to meet the claims of manly and womanly intelligence, or to satisfy the longings of a rational piety. A large number of the old society, sufficient to constitute a respectable congregation of themselves, united together spontaneously in seeking a minister of a different order; and this is the result of the movement.

For the last four months, our brother has been among them; during which time, the new society has been legally organized, and compacted together, and has now formally installed him as its minister. For the present, the place of gathering on the Sunday will be the Agricultural Hall, — a large building eligibly situated in the centre of the town, and capable of accommodating from three to four hundred people. The average attendance is larger than in most of our country parishes; for Sturbridge is an old-

fashioned place, and the practice of attending "meeting" has not yet become obsolete. There is every prospect that the new society will not only sustain itself, but become, ere long, the dominant society of the town. The elements composing it are sound and healthful; and the method thus far pursued has been of a character to satisfy the intelligence of the people, without stirring up strife, or creating mere sectarian alienation. In fact, the growth of this society, from the beginning, has offered not the slightest excuse for bigotry to raise a prejudice against it; and we have heard of no manifestation but that of wonder, on the part of those who have stood aloof, that it should have been initiated so quietly, and have gone on so effectively to its present condition, without opposition and without abatement.

We hail the rise of this new society as only the beginning of what we may expect to see and hear in other quarters; for we are persuaded, that in spite of the zeal of sectarists, and their endeavor to retain the old methods of thought and discipline in our New-England churches, there is a deep under-current of dissent gradually working its way to the surface, that will eventually submerge the old theology and its cognate systems of ministration. It is not mere uneasy radicalism nor an indefinable rationalism that is sapping the foundations of the popular creeds, though much of these has been aroused by the persistent advocacy of a rigid Calvinism: but the common mind has been gradually working itself free from the influence of superstition and priestcraft, which has produced only a seeming loyalty without any hearty discipleship; and it only waits the favorable opportunity to declare its emancipation as in the present instance, when the old associations will be superseded. It is not the work of denominationalism, though it may finally take on that form;

but it is the result of natural causes. There will be a disintegration, as there was formerly in the Congregational body, yet without the personal alienation and the bitter animosity that then ensued, and which has not in every instance wholly subsided to this day. There are unmistakable signs of progress in the churches as in the State. They thrust themselves upon our notice; nor can any prevent the fact. As one of our eloquent brethren has said, we cannot prevent the rising of the orb of day: it will overtop the walls of our conventicles, and, ascending, will spread its beams above the highest mountain.

Do not, as some do, look on the child as born under the curse of God; as naturally hostile to all goodness and truth. What! the child totally depraved? Can it be that such a thought ever entered the mind of a human being, especially of a parent? What! in the beauty of childhood and youth, in that open brow, that cheerful smile, do you see the brand of total corruption? Is it a little fiend who sleeps so sweetly on his mother's breast? Was it an infant demon which Jesus took in his arms, and said, "Of such is the kingdom of heaven"? Is the child, who, as you relate to him a story of suffering or generosity, listens with a tearful or kindling eye and a throbbing heart, — is *he* a child of hell? As soon could I look on the sun, and think it the source of darkness, as on the countenance of childhood and youth, and see total depravity written there. — *Channing.*

Men who, to support a creed, would shake our trust in the calm, deliberate, and distinct decisions of our rational and moral powers, endanger religion more than its open foes, and forge the deadliest weapon for the infidel. — *Ibid.*

MEETINGS OF THE EXECUTIVE COMMITTEE.

Aug. 15. — Present, Messrs. Stebbins, Livermore, Clarke, Brigham, Barrett, Hinckley, Lowe, Heywood, Sawyer, Smith, and Fox.

After a statement from the Treasurer concerning the increased expense of the India Mission, resulting from the high rate of exchange, it was voted, that the Committee on the India Mission be directed to consider, and report at the October meeting, whether it is expedient to take any, and, if any, what action, under the vote of the Board, passed Feb. 9, 1863.

The Special Committee, to whom was referred, at the last meeting, the subject of the President's missionary tour, stated that they at once decided to report in favor of the plan, but had since received information from the Western members of the Executive Committee, which led to a change of opinion. The people at the West would be so thoroughly engrossed, the coming fall, by the draft and the presidential election, that it seemed expedient to postpone the proposed tour until a more favorable season.

The Committee on Publications reported, that, to meet an immediate and urgent demand, they had printed 30,000 of the hospital tracts of the "Army Series," and 2,000 copies of "The Soldier's Companion;" also that they had ordered 14,000 of other tracts in the "Army Series," of which the supply was entirely exhausted. This action of the Committee was unanimously approved; and authority was given to them to issue, when needed, new editions of any of the Army Tracts, so as to keep a supply always on hand.

This Committee were further authorized to publish, as

No. 19 of the "Army Series," a tract by Rev. John F. W. Ware, entitled "Rally on the Reserve."

Authority was granted to the Committee on Publications to distribute among the soldiers any of the publications of the Association suited to the purpose.

After the transaction of other business, the Board adjourned to Monday, Sept. 12.

Sept. 12. — Present, Messrs. Stebbins, Livermore, Hedge, Clarke, Barrett, Hinckley, Ware, Lowe, Heywood, Sawyer, Smith, and Fox.

The Committee on New-England Correspondence stated that applications for aid had been received from the societies at Groton Junction and Sudbury, Mass.; upon which they were not, as yet, prepared to report.

The Committee on Western Correspondence reported, on an application for aid from the society in Lawrence, Kan., in favor of adopting the following arrangement, proposed by Mr. Staples in behalf of the Western Conference: The Association to appropriate to the society a certain sum towards the salary of their minister for one year, should a suitable man be found for the place; with the understanding that the Conference give an equal amount for the same purpose. They also reported in favor of a plan proposed by Mr. Staples, to aid in supporting a minister for a year at Fond du Lac, Wis., — the Western Conference and the Association to appropriate for this object $50 each. Both of these reports were adopted.

This Committee also presented an application from the society in Washington for $100, to meet expenses incurred in supplying their pulpit during the last session of Congress, while their pastor was acting as Chaplain of the House of Representatives; and, in accordance with the recommendation of the Committee, the sum asked for was granted.

The Committee on Aid to Theological Students presented applications for aid from the Perkins Fund, from six students connected with the Cambridge Divinity School; and it was voted to appropriate to each of these applicants the sum asked for, — $50; and to students at the Meadville Theological School, $130, on account of the unexpended income for 1863; and $170 on account of the income for the current year, to be distributed by President Livermore in such way as might seem to him best.

The Committee on Publications reported that Mr. Ware's Army Tract, referred to them at the last meeting, had received their hearty approval, and was now in the hands of the printer.

The Army-Mission Committee reported that Mr. Calvin Stebbins had just returned from his visit to the hospitals in Washington and vicinity, having accomplished there a most excellent work; and also that Rev. Fred. W. Holland, while at Washington recently, had offered to visit City Point, to distribute the army publications, if the Association would pay his expenses there and back from Washington; which offer they had accepted. This action of the Committee was approved.

This Committee also presented a letter from Rev. Jas. Eastwood, a Universalist clergyman just appointed by the Massachusetts Universalist Convention as their missionary at City Point, which suggested the appointment by the Association of a missionary to labor with him in that field, and explained the great advantages to be derived from such an arrangement. It was then voted, on the recommendation of the Committee, to appoint Mr. Calvin Stebbins the missionary of the Association at City Point for three months.

After some discussion concerning the financial condition of the Association, and the great need of funds, the Presi-

dent was requested to prepare an appeal for aid, to be sent to all the societies of the denomination.

It was then voted to appoint a Committee of three to report some plan for increasing the usefulness of the Association; and they were authorized, should they deem it expedient, to call a special meeting of the Board.

It was suggested, that, on account of the great increase in the cost of publishing the "Monthly Journal," it would be well to require life and annual members and subscribers to pay their own postage; and the subject was referred to the Finance Committee, with full powers.

The Board then adjourned to Monday, Oct. 10.

INTELLIGENCE.

THE NEW UNITARIAN CHURCH IN HOULTON, ME., was dedicated on Thursday, Aug. 25. The order of services was as follows: Introductory prayer by Rev. Richard M. Hodges, of Cambridge, Mass.; reading of the Scriptures by Rev. Jacob Caldwell, of Calais, Me.; dedicatory prayer by Rev. Joshua A. Swan, of Kennebunk, Me.; sermon by Rev. Charles C. Everett, of Bangor, Me.

Mr. GEORGE F. PIPER, having accepted an invitation to take charge of the society in Houlton, Me., for three months, was ordained to the work of the Christian ministry, at the Indiana-place Church, Boston, on Sunday evening, Aug. 28. The order of services was as follows: Voluntary; introductory prayer, and reading of the Scriptures, by Rev. Ezra S. Gannett, D.D., of Boston; hymn; sermon by Rev. Thomas Hill, D.D., of Cambridge; ordaining prayer by Rev. William P. Tilden, of Boston; charge by Rev. James Freeman Clarke, of Boston; right hand of fellowship by Rev. T. B. Forbush, of West Roxbury; benediction by Mr. Piper.

Mr. FRANCIS E. ABBOT was ordained as pastor of the society in Dover, N.H., on Wednesday, Aug. 31. The order of services was as follows: Voluntary; introductory prayer by Rev. James De Normandie, of Portsmouth, N.H.; reading of Scriptures by Rev. Henry W. Foote, of Boston; hymn, read by Rev. J. L. Hatch, of Concord, N.H.; sermon by Rev. James Freeman Clarke, of Boston; hymn, read by Rev. A. W. Stevens, of Manchester, N.H.; ordaining prayer by Rev. Thomas J. Mumford, of Dorchester, Mass.; charge by Rev. Edward E. Hale, of Boston; right hand of fellowship by Rev. George L. Chaney, of Boston; address to the people by Rev. William P. Tilden, of Boston; closing prayer by Rev. Henry W. Foote; anthem; benediction by the pastor.

Rev. THOMAS W. BROWN was installed as pastor of the society in Sandwich, Mass., on Tuesday, Sept. 13. The order of services was as follows: Voluntary; anthem; invocation by Rev. Thomas Weston, of Barnstable; reading of the Scriptures by Rev. J. C. Paine (Orthodox), of Sandwich; hymn, read by Rev. William T. Worth (Methodist), of Sandwich; sermon by Rev. Andrew P. Peabody, D.D., of Cambridge; installing prayer by Rev. Warren H. Cudworth, of East Boston; hymn; charge by Rev. Leonard J. Livermore, of Lexington; fellowship of the churches by Rev. Charles Lowe, of Somerville; concluding prayer by Rev. C. Y. De Normandie, of Fairhaven; benediction by the pastor.

Rev. JOHN A. BUCKINGHAM was installed as pastor of the new Unitarian Society in Sturbridge, Mass., on Thursday, Sept. 15. The order of services was as follows: Voluntary by the choir; introductory prayer, and reading of the Scriptures, by Rev. A. B. Hervey (Universalist), of Southbridge; hymn; sermon by Rev. Edward E. Hale, of Boston; prayer of installation by Rev. Alonzo Hill, D.D., of Worcester; chant; right hand of fellowship by Rev. Rush R. Shippen, of Worcester; anthem; benediction by the pastor.

Mr. DAVID H. MONTGOMERY, a graduate of the Cambridge Divinity School in the class of 1863, was ordained as pastor of the society in South Danvers, Mass., on Thursday, Sept. 15.

The order of services was as follows: Voluntary; reading from the Scriptures by Rev. Sidney H. Morse, of Cincinnati, O.; hymn; sermon by Rev. George W. Briggs, D.D., of Salem; hymn; ordaining prayer by Rev. Joseph B. Marvin, of Cambridge; charge, and address to the people, by Rev. Edmund B. Willson, of Salem; right hand of fellowship by Rev. Augustus M. Haskell, of Salem; hymn; benediction by the pastor.

Rev. SAMUEL R. CALTHROP, of Marblehead, has accepted an invitation to preach for the Twenty-eighth Congregational Society, Boston, until January next.

Mr. JOHN W. CHADWICK, a graduate of the Cambridge Divinity School in the class of the present year, has accepted an invitation to supply the pulpit of the Second Unitarian Society in Brooklyn, N.Y., for three months.

Mr. AARON PORTER, a graduate of the Meadville Theological School in the class of the present year, has accepted a call from the "Christian" Society in Lewisburg, Penn.

Rev. FREDERIC FROTHINGHAM has received a call from the society in Brattleborough, Vt.

Rev. HENRY F. HARRINGTON has accepted an invitation to resume the charge of the Lee-street Society, Cambridgeport, Mass.

ACKNOWLEDGMENTS.

1864.			
Aug. 31.	From	Rev. Joshua Young's Society, Hingham, as a donation	$40.00
Sept. 8.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	289.78
„ „	„	Rev. Thomas J. Mumford's Society, Dorchester, for Monthly Journals	11.00
„ 12.	„	Society in Grafton, for Monthly Journals	12.00
„ 13.		Rev. J. H. Wiggin, as a donation	1.00
„ 16.	„	Society in Canton, as a donation	32.00
„ „	„	Rev. William Silsbee, as an annual membership	1.00
„ 19.	„	Rev. Joshua Young's Society, Hingham, for Monthly Journals, additional	6.00
„ 21.	„	Society in Barre, as a donation	28.25
„ „	„	J. R. Appleton, Dublin, N.H., as a donation,	5.00

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THE AUTHORITY OF THE PULPIT.

A SERMON BY REV. JOHN A. BUCKINGHAM.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken." — DEUT. xviii. 15.

THIS passage has always been held by the Church as a prophecy of the Messiah in the person of Jesus of Nazareth; and, because of the application of it in certain parts of the New Testament to him, this opinion is supposed to have been confirmed by authority. There is no doubt, that, in a later age, it was seized upon, in connection with the hope of the Hebrew mind, as a veritable prediction of its final reality: but there are many difficulties suggested by the very nature of prophecy itself, by all our knowledge of the economy and method of Providence in dealing with truth, and ushering in the knowledge of it to the world, that prevent our acquiescence in this view; and it seems to be much more in accordance with reason and with fact to consider it merely as a promise, originating in the firm conviction of Moses in the reality of God's presence and co-operation with his people, of those leaders who from time to time should be raised to direct and guide them,

without any specific reference to any particular distant period, or the advent of any particular individual. The history of the Hebrew nationality affords conclusive evidence of such providential leaders in every generation, who spoke with wisdom, and mapped out, as it were, the line of their experiences; judges and kings and prophets, who wielded the sceptre of authority, and spoke to them in the commanding name of the Lord. Viewing the passage in this light, it will be no violation of its original import and design, if I make it introductory to some reflections upon the Christian ministry in relation to the people in these latter days.

The common opinion attributes to the Hebrew prophet a peculiar authority as a teacher: it represents the office as one especially created and sanctioned, pre-eminent and conspicuous in its own time above all others; and, when the incumbent of it uttered those mystic words, "Thus saith the Lord," he spoke by a divine right, as no other did, or could, without presumption. His utterance was virtually the voice of God himself, while all other voices were but the feeble articulations of human device and ignorance. In accordance with this belief, the prophetic office was abdicated long ago; and, except among the Roman and Episcopal hierarchy, there is no pretence of any such function: they who assume that they are the lineal successors of the apostles may arrogate to themselves a superior dignity; but, in the humbler ranks of Protestantism, it is only an offence to take on such assumptions. The preacher's voice is that of an individual merely, who tells us what education may have taught him, or knowledge of the past may have revealed to his mind; but as to having any authority, that we should listen reverently to what he says, and acquiesce in the directions he may be pleased to offer, this is a stretch of subserviency unbecom-

ing for us, as intelligent and responsible people, to offer and for him to demand. The ministry is no longer "set apart" in the true sense, as were the sons of Levi: it is only a matter of social arrangement, a mere expediency of the time; and the preacher a man of like passions with ourselves, declaring his own convictions, which are of no more account than yours or mine, and giving such illustrations from the divine oracles as his own intelligence and culture may furnish, to be superseded by superior intelligence and culture in whomsoever shall attain unto it in any rank of social life.

The opinion which I have thus endeavored to portray arises from a false idea of the ancient prophetic office, and an equally false idea of the sources and foundations of authority in the Christian ministry: it arises from an arbitrary distinction between the two, which does not exist in nature or in fact. The mistake of the Catholic and Episcopal communion consists merely in their exclusiveness and official presumption; but the idea of inspiration, which they embody in their priesthood, is correct, according entirely with the convictions awakened by spiritual faith and hope. In our narrow Puritanism, we lose the prestige of authority, because of our superstitious ideas of the past; and, in our jealousy of what is human in the Church of Rome and England, we virtually forget, and fail to recognize, the intimate connection with what is holy and divine. We separate man from God. We justly deny any virtue in the laying-on of hands; but we unjustly and foolishly withhold our assent from the reality of the Holy Spirit in our own hearts, from whence all authority comes.

The Hebrew prophet was a providential man: so have all men been who in their time have been exalted to places of trust and authority; who have founded states; who have

compacted empires; who have developed and directed the energies of society; who have discovered truth in science, in art, and in practical life; who have been the leaders and educators of the people in social, moral, and religious enterprises; statesmen, philosophers, mechanicians, preachers of righteousness, reformers of abuses, prophets of the future drawing aside the veil, and revealing to the heart of man the consummation, in the fulness of time, of the ardent longings of the common hope and aspiration. The reader of history will readily perceive that the ancient prophet had not access to any sources of truth that are now shut up to his more humble successor in the Christian Church. We read of no method of revelation to his inspection that differs from all other revelation, and that gives to him such rightful precedency, that we should detract from the dignity and essential authority of him who speaks of divine things to us, shedding the light from above upon the darkened conscience, and with its beams warming the cold affections of the heart, and thus giving new impulse to the whole life.

There is really no reasonable excuse for elevating the prophet at the expense of the ministry; as though God were in the past, and not in the present also; as though he were in the flame at Horeb and the thunders of Sinai, and not in the golden eloquence of Chrysostom, the melting piety of Fénélon, the intrepid zeal of Luther, the searching spirit of Edwards, the rare insight of Channing, the clarion voice of Beecher. The same impulse that enabled the prophet to command the attention of the people with the mystic words, "Thus saith the Lord," enables the minister of to-day to reason with the people of his charge, of righteousness and of judgment to come. That phrase, so common in the Scriptures of the Old Testament, had no peculiar origin, that it should awaken peculiar awe and

reverence in the hearts of those who listened: it was the repetition of the voice that had spoken, and was then speaking, in the mind and conscience of the prophet. The precept or the admonition thus introduced approved the truthfulness of the assertion embodied in these words; and none who heard could gainsay that authority, without denying their own intelligence. In our day, the use of such a prefix to his teachings would still be proper in the Christian minister, only we have departed from the simplicity and directness that formerly marked the ministrations of religion. The preacher in his self-consciousness, and the people in their pride and individuality, are ashamed and combatant; the one of his seeming assumption, and the other of seeming intrusion. But, when both arrive at their true relations with truth, there will be none of this feeling. The one will speak with authority, and the other will listen with confidence; and both will recognize the voice of a divine inspiration. I remember, not many years ago, a violent partisan undertook, in the Senate Chamber of the nation, to rebuke certain petitioners who had denounced the judgments of God against the complicity of the Government with the institution of slavery. He pronounced their declarations to be arrogant and blasphemous, avowing it to be a mere human assumption for them or any to declare what would be the action of God in a given case; as though there were a wall of brass between the soul of man and the infinite, all-pervading spirit of truth and right and mercy; that there can be no intercommunication; and man can no longer penetrate, or have any apprehension of, the thoughts of God!

The arrogance then and always is with those who think they can resist the revelations of intelligence, and confound the convictions they originate with mere human device, because they do not flash out in living light

among the stars, nor make their voices heard above the ordinary sounds of nature, but develop themselves in the living conscience, and find their utterance from the lips of common men.

But does not God speak just as certainly in the claims of right and justice and integrity and charity and all goodness now, to-day, as he did in the days of the ancient people? and does not all experience unite in denouncing woe upon those who depart from these claims, just as in the palmiest days of Hebrew prophecy?

The prophet is a seer also, beholding in an awakened intelligence the moral and spiritual purposes of God, just as the man of science traces out the thoughts and designs of the Creator in the methods and arrangements of the physical universe. And he tells what he sees when he would teach us in divine things. It was so always: it is so now. When we go behind the phraseology of the old Hebrew traditions, we shall find this to be the meaning of their "Thus saith the Lord." They believed in the living God, in his unlimited presence in the soul of man, no less than in the phenomena of the visible universe: they heard his spirit talking with their spirits; and they could not but repeat the lesson of wisdom and of mercy which they heard. Believing in him, in his infinite truth and power, their aspirations became as if they were a present reality; and they avowed them in the full assurance that they were justified by the purposes of God: and so they spoke confidently of the future; the result, when rightfully read, confirming their faith and sagacity. The Christian minister, a man of like passions with ourselves, cannot but speak, like the disciples of old, "the things he has seen and heard;" and he may claim our attention without involving himself in the charge of arrogance or presumption: of course, I speak of him now as a minister, and not as a

theologian. The prophets had nothing to do with theology. Neither Jesus nor his apostles meddled with that occult and variable science: they were teachers of righteousness, moralists, spiritual counsellors and guides. However interesting theology as a subject of inquiry and speculation, it is not a subject upon which, at all times and in every connection, men may speak with the positiveness of inspiration and knowledge. The dogmatism of the various schools is only an offence; and one belittles himself when he arrogates knowledge, and assumes to impose opinions upon his fellow-men in the name of truth, and in the method of an obligatory creed. But the sphere of religion and morality is one into which all may enter without presumption, and gather up the fruits of wisdom and knowledge with perfect confidence. Religion and morality are cognate with the soul of man. The truthful man is perfectly at home with them: there is no strangeness, no unnaturalness, no secrets that he may not apprehend, no hidden treasures that he is forbidden to look upon and appropriate All is his and yours and mine.

The Christian minister, therefore, has to do with a subject that is familiar to us all, and in which we all have an intimate and a like interest. His utterance is entitled to the same respect as that of the prophet or the seer of old, and in every age: it is the commandment of the Lord, wherever it coincides with intelligence and conscience; and it is his business to approve this coincidence, else he is a babbler and an offence. The fact that the people are as capable of apprehending things divine in matters of life and virtue as he is, is the very reason why he should speak with authority: it is this capacity of the common mind that lifts religion out of the mire of superstition to the sure and plain ground of reason and intelligent faith, whereon he who walks has no excuse for impiety or for infidelity

It was this that gave authority to the words of the Master. He spoke to men in their own homely dialect, revealing to them their own hearts and lives, telling them truths they had hoped to believe, which had long lain dormant in popular suspicion, and which had been depressed and kept back by priestly and pharisaic influence. They heard him gladly, because he addressed the conscience and the hope, and led them to discern the light that had flickered and trembled afar off, as if it was never destined to be the enlightener and the joy of every child of God. The pharisees and the chief men saw this: they recognized the authority of his teachings, but they were afraid of each other, of the prescriptive right of forms and institutions; and so they would not confess him, lest they should be put out of the synagogue. The apostles Peter and James and Paul went forth in the living spirit to declare what that spirit had uttered in their hearts; and they found at last a welcome in the world, and were exalted to the thrones of power according to the prediction of the Master, because the same inspiration flowed through all people, the index and the testimony of God's presence and power in the hearts and lives of his children, giving confirmation of the things they uttered. The distinction which prejudice, superstition, and infidelity, make between prophet, apostle, and minister, owes its origin to unbelief of the fact here stated, — unbelief in the real presence of God in the world to-day: hence the denial of inspiration itself, which is still a living fact, and not something that was exhausted in the former ages of the world. The truth carries this testimony with it, the truth of religion and morality; and it is no less authoritative when applied to the relations and circumstances of these modern times by the lips of live men, than when it flamed in the words of Moses and Isaiah. No man claims immunity when heed-

less of the convictions of his own reason and conscience; but only from long-exercised indifference and temerity he becomes bold and defiant. It is this which renders the preacher's voice and function inoperative; but the same convictions are as truthful, and just as authoritative, when spoken by him, as when declared by our own intelligence: it is still "thus saith the Lord;" and we affix the seal of condemnation in the one case, just as in the other, when we resist the appeal.

The fact is, the office of the Christian minister is not so much to reveal truths yet unknown, as to induce men to listen to what is already apprehended; to elevate aspiration in its behalf, and induce to a practical avowal of it in the life before the world. His preaching, therefore, upon the grand themes of God and the human soul, of goodness and of immortality, though always in the persuasive words of man's wisdom, is in the demonstration of the power of the spirit; and, though his innate modesty and the conventionalisms of the day may induce him to lay aside the ancient formula, he still speaks in the name of the Lord, he verifies the saying of Moses to the ancient people, and is in the direct line of succession from the ancient lawgiver. If any are disposed to deny the position here taken, they must do so on one of two grounds, — either from the persuasion that inspiration is a thing of the past, and the modern prophet is no longer a seer, but an attorney; or from the conviction that human intelligence is too corrupt to discern the elements of truth at all, and therefore there is nothing but a confusion of right and wrong, of truth and falsehood, with no chance for any to tell the one from the other. While many avow the former, few or none are so foolish as to assent to the latter. Most men think themselves capable of discernment, and seek to combat the teachings they hear by their own private

assumptions; as though a man may think as he pleases, irresponsible to any law of intelligence or of conscience. The jealousy of the Christian ministry, wherever it exists, comes from a want of reverence for the authority of truth itself; but when sectarianism shall be done away, and party-spirit dissipated by a broader culture and a deeper experience of the realities of life, the living word will assume its true power, and the preacher's voice be honored as the voice of God.

The time is coming, and is not far distant, when the Christian ministry will assume a higher position than it has yet occupied. Freed entirely from those conventional restraints on the one hand, which have limited its range of thought and observation, and from jealousy and suspicion on the other, lest it should be straying beyond its sphere, it will speak, not in the uncertain language of tradition, nor with the wayward voice of private speculation; but gathering its treasures from the great mines of Providence in the past, and drawing from the ever-flowing fountain of a living experience the lessons of the day, it will command the attention of the indifferent; it will call out the confidence of the thoughtful; it will gain more and more the affections of the tender and sympathetic, and will lead the aspirations of all upward to a purer worship and a nobler satisfaction.

If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty. — *Channing.*

THE UNIVERSALIST AUTUMNAL CONVENTION.

To the Editor of the "Monthly Journal."

THE General Convention of the Universalists of the United States was held this year in Concord, N. H., Sept. 20, 21, and 22. A council of delegates from the different States forms the ecclesiastical part of the Convention. With this was assembled a great mass meeting of the ministers and people of the denomination. The council had meetings in a hall, where it was, for the most part, left to its own devices by the people; most of whom preferred attending the meetings for conference at the church. Some of the meetings of the council were in the church, in the presence of all the people, as when the council heard a sermon, or when it caused to be read out to the people the reports of its Committees on Education and on the Sunday School. But the discussion of business, and the transaction of it, were reserved for the meetings held apart from the people, while the people were holding meetings for religious conference.

The design of this council is to create a sort of establishment, the form of which is not yet settled. Some are in favor of bishops and a general Conference, after the pattern of the Methodist Episcopal Church. Others favor imitating the organization of the Congregationalists, which, in fact, is pretty faithfully followed in the present arrangement of State Conventions and a United-States Convention. A few want a rigid Episcopacy. A few also want an organized dogmatism. The majority do not want any thing but a free and working union. A plan is on foot to authorize a creed for the body, and a form of organization; but it does not promise to work. Many are afraid of authority. It is not in harmony with the free genius of

Universalism. It will have a sort of trial, and will then be dropped. The denominational tinkers, who solemnly believe an ark is wanted, will be allowed to fuss and fix for awhile; and that will be all of it. The mass of the people know perfectly well that there is no flood, and nothing to be saved by an ark if there were.

The most striking peculiarity of Universalism, as you view it from the outside, is the attitude of its conservative leaders, and the apparent attitude of the whole body. Universalism is a fortified camp, and no wonder. It has been warred against as nearly or quite detestable by the whole power of Orthodoxy in all its varieties. It has been a city of refuge for the outcast of the strict denominations; and sectarianism has never ceased to vilify it as an asylum for sinners. Our brethren have been forced to look to their defences. They have been compelled to keep well together. In this way, denominationalism has been forced upon them. With some this has been welcome, and such bigots as they have been! With the many it has been unwelcome, though inevitable; and these have been obliged to consent to an attitude which they would not have chosen. It is for this reason that some of the leaders, and much of the policy of the body, have been illiberal in spirit, and yet have seemed to be generally approved. The service which has been rendered by the authors of this policy, in defending the body from outward assault, has won for them a support which they have made avail for acts which would have been intolerable otherwise. It is because they are stanch Universalists, and faithful defenders of the main cause, that certain leaders among our brethren to-day are allowed to play the tyrant when one among them comes out into any form of rationalism. As a matter of fact, our brethren have learned but poorly as yet the practice of liberality, because they have had to

fight for their position. They poorly understand, or do not boldly and thoroughly meet, the requisition of the liberal spirit, not because they are not capable of this spirit, but because they have had no fair chance to practise it. Almost no one has been liberal to them, and so they have had no chance to settle into the ways of that profound and pure liberality which is the very genius of their faith. If their acts and some of their leaders do not indicate that they are fully up to a high standard of liberality, it is less their fault than that of the persecuting popular Christianity of the old sects.

The fact we have just stated enables us to fix the present relation of Universalism to Unitarianism. There are leading Unitarians who are as conservative as any of the Universalists, decidedly more so in fact. But in Unitarianism the wisdom of liberality is now fully acknowledged. The trial of the matter in the case of Theodore Parker resulted at last in the entire triumph of liberal feeling. It is understood that Rationalism in all its forms is to be dealt with, as more orthodox forms of faith are dealt with, — by reasoning together, not by repudiating fellowship. The Truce of God is to be lasting, and as complete as possible, in the field of religious inquiry. The liberality of Unitarianism, therefore, has successfully asserted itself. The liberality of Universalism, though more native and more necessary, has not fully asserted itself, — is, in fact, partly unconscious of itself as yet, and partly restrained by circumstances from asserting itself. The education of the denomination it is, then, which lags behind, and not the genius of its faith. This is due to the fact already pointed out, that all Orthodoxy has set itself to make our brethren outcasts, and has thus prevented the progress in thinking itself out, which Unitarianism, less persecuted, has made. It is only now that Universalism has had rest to

study itself. Unitarianism has had more rest from its wars, and has been marvellously helped to know itself by its conflict with Theodore Parker. Universalism to-day is about where Unitarianism was when Mr. Parker preached his South-Boston sermon, so far, that is, as its policy is concerned and its relation to progress.

As to the inward life of the denomination, we have the most profound conviction that it is, in the best sense, Christian. The prejudices of Orthodoxy, wherever they may lurk, are utterly cruel and utterly baseless. There is not the slightest evidence that the purity and vigor of holiness are not as remarkable in this as in any sect of Christendom. In fervent piety, our brethren are more demonstrative than Unitarians, and not less sincere. We judge them, of course, by the manifestations we saw in their great conference meetings; and we do not hesitate to say that the exercises in those meetings were better than they would usually be in a Unitarian conference meeting. There was more fervor and more testimony of personal faith. It was plain to see that Universalist believers do most earnestly strive to work out their own salvation, with fear and trembling when they consider their own strength; and that they do have the genuine power of the Spirit in their hearts, and the fruit of the Spirit, — love, joy, and faith. They have strong faith, and most genuine faith. It is of that pure spiritual sort, too, which is its own evidence; which one who sees, and has not, wishes that he might have. It is a lively conviction of a living dependence on God. Its first-fruit is a sense of personal duty. It does not make sin to abound, but rather holiness. Some of those whom we heard had a downright Methodist way of seeking holiness; we mean the sober but burning Methodist way of yearning after God. The joy and peace of this faith cannot be disputed. Fear is truly cast out. The Father in heaven

is trusted with an absolute trust. It is of no use to question the right of it; for it is too evidently the communion of the human spirit with the heavenly. If these people are missing the way, then no man can be sure of the way; for they have settled into that sort of conviction which is the bottom of all things in religion. All the faith in dogmas the world has seen does not suffice to prove a human soul wrong in resting on God. The faith in dogmas is not as deep as this trust in God: it is not as purely spiritual. Our brethren have great faith.

In defining their main point, the life of man in God, or the gift of eternal life, there is a vigor of reason manifested, which proves them substantially right. They directly believe in the spiritual omnipotence of God. They see the matter according to the analogy of ideal human fatherhood. For them, God has ways and means of training which are ample to educate every soul to perfect holiness. What he does not do here he will do hereafter. Death *may be* a means of miraculous efficacy. It is an experience great enough for such a use. Who can say that it is not the great furnace in which the stains of the flesh are left? At any rate, God has some such furnace, in which all stains will be left. This is not a bad thing, certainly, as our brethren see it. For, first, it reveals the absolute love of God; and this must come to be recognized as the great argument for doing right and loving good. — Second, It practically strengthens the warnings of religion; for saving fire is as good to threaten by as hell-fire: better, in fact; for it can be brought home to reason. Those who can be moved by an appeal to self-interest of this kind can be more surely moved, and more rationally moved, by reasonings which do not violate common sense, and do not obscure the great argument of absolute love. The terror of reasonable sore chastisement will work more and better

than the terror of unreasonable hell-torment. In itself, this ground of warning is better than any other; and it has the immense advantage of being the ground of paternal love. — Third, It re-enforces the sentiment of duty as no other view can. It reveals to the conscience the love of God and the justice of God united beyond question or cavil in the work of overcoming evil with good. It establishes a law which it is seen no one can escape. It reveals the unconditional necessity of perfect holiness. It sets to man the absolute example of right, — the right and duty of striving after a perfect life, and of helping all to reach this life. It weakens the undue selfishness of our unbalanced virtue, a thing which seems bad to those who have but half-learned the law of life; and it proportionally strengthens the disinterested love of good which is the better part of character. — Fourth, It explains the burden of evil and the cross of sacrifice, and so establishes a ground of comfort more sure than any other view can give. In this respect, ts power is established by the rich experience of those who have believed. Doubt, fear, sorrowful wondering and questioning, are quite cast out from the breast in which this trust in the absolute love of God has found a dwelling. Nor is this trust liable to be shaken as so much of our trust is. It is a rock; for it is the meeting of the soul with God. — Fifth, It opens the joyful prospect of no more sin and no more woe. It contemplates the coming of God's kingdom in every soul, the blessedness of regeneration for all. It has suited the ignorance or the malignity of Orthodox teachers to understand our brethren to anticipate the entrance of sinners into heaven in their sin. Rev. Joseph P. Thompson, D.D., for some time editor of the New-York "Independent," and author of a book on Love and Penalty, which he undertook to make a manual of damnation, actually draws the picture of "the wretch Jezebel

devoured by dogs, while angels wait to escort the murderess to Abraham's bosom." The vileness of such an imagination is peculiar to the teachers who have vilified Universalism with a shameless disregard of truth and fact, without heeding, and without wishing to heed, the actual state of the case. The simple and blessed faith of our brethren is, that all the powers of the world to come wait for the soul of the wretch, and work in it the same regeneration which they have already wrought in the soul of the saint, accomplishing this work in such time as is best. We think we may say that none of our brethren will feel wronged or disgusted, if they should find, upon reaching the future world, that the wretches whom they saw sink out of all life here have somehow got clothed in the beauty of holiness, while passing from this world of death to that world of life. If they should detect God in the act of turning souls in the gate of death from evil to good, that they may be on the way to heaven, as Orthodox ministers turn them, if they can, just before they reach that gate, we can answer for them, that they would not be made unhappy. They rejoice in the love of God, come how and when it will; and, however they think upon that love, their joy is full. Their view does them *good*. It is *not* a bad view. Orthodox imaginations represent it as bad, because they most erroneously suppose it bad to weaken the undue selfishness of ordinary virtue; and, still more, because it suits Orthodox interests to heap the reproach of immoral views on our brethren.

As to the views which have been held along with this main point of faith in the fatherhood of God, there has been and still is room for criticism. The work of the purification of belief has reached its second stage already. Murray held to the trinity and vicarious atonement. The elder Ballou eliminated these dogmas; and his system, in

turn, was reformed by his greater namesake, the younger Ballou. Something remains to be done; but the rational spirit is at work, and we anticipate great results in the immediate future. Starr King was a first-fruit of this spirit. Rev. Mr. Blanchard, an able pastor in Brooklyn, N. Y., who has gone out of the body, and taken his parish with him, because some of the conservative leaders would not tolerate his moderate and sound rationalism, is a recent instance of the way in which things are working. In the culture of their faith, our brethren, as a body, are behind the Unitarians; but, in the richness and vigor of their faith, we decidedly think they have the advantage. It has come to them to firmly believe where Unitarians merely hope, or even hesitate to hope. And it is to them according to their faith. The Unitarian position is not a necessary position. It is accidental. Circumstances have led them to stop in it. A lingering respect for those parts of the letter of Scripture which stop short of the whole doctrine of God; a lingering respect for Orthodox opinion which has vilified this doctrine as our brethren hold it; and a considerable social rupture between the two classes of believers, itself chiefly due to the Orthodox determination to represent Universalism as a low faith, — these things have hindered, in the Unitarian body, the culture of implicit faith that God is the life and salvation of all souls. But for these things, Unitarian hope could not but have become strong and rejoicing faith.

In conclusion, we must earnestly advise our brethren, that their own past position has not been calculated to promote in the best manner the spread of their faith. They rest too much, far too much, on the letter. It was very well to meet Orthodoxy in that way; but the main issue before the world should have been taken, long ere this, on grounds of simple reason. The authority of the

doctrine of the love of God far exceeds in dignity the authority claimed for the letter of Scripture. The power of faith in the love of God far exceeds that of faith in any written testament of dogmatic details. The main authority of any Scripture must be borrowed from the rational doctrine of God. Unless that is authorized by reason, nothing can be authorized. As that is authorized, it lends authority to whatever agrees well with it. The love of God, and what agrees with that love, ought to be the sufficient creed of our brethren. Their great effort should be to comprehend the force and bearing of the doctrine of the love of God, and to develop a system, or so much system as may be needed, according to the analogy of that doctrine. The future of Christian theology is in that one thing. If there is not faith to rest absolutely on that doctrine, and reason to develop it widely and correctly, then the door of progress is not open; and we shall have no choice but to fall back to the bosom of the Romish Church. Our brethren have the faith: we believe they will have the reason. God speed them!

THE VEIL PARTLY LIFTED.*

This book consists of eight essays. The first of them is on the question, "Wherein the Teaching of Jesus was new." Mr. Furness says that the novelty did not consist in any new doctrine, but in the emphasis laid upon the substance of religion rather than its form. — The second essay is entitled "How the Truth of his History is made to appear."

* The Veil partly Lifted, and Jesus becoming visible. W. H. Furness. Boston: Ticknor and Fields. 1864.

By the truth, he means the facts of his life as well as of his words. Mr. Furness thinks that the opposition to Christianity arises from a false view of Christianity itself. Thus miracles are supposed to be a violation of the laws of nature. This throws an unnecessary doubt over the facts of Christianity. The history of Christ gives an account, says Dr. Furness, of a new and original development of spiritual force, a new communication of the life of God to the soul of man; but it is all in harmony with nature. The miracles are only new facts, but not the less natural than those which preceded them. A false philosophy has made the world mechanical, and so excludes God. A true view of nature will therefore include Christian miracles. — The third essay in the book is on Christ's "Knowledge of Human Nature." This appears, from his knowledge of the Jews and their bigotry, the description of the life around him, and his insight into character. Dr. Furness speaks of Christ's baptism as the record of a profound religious experience, and the devotion of himself to his great career. That Jesus foreknew his fate, appears from various expressions, and from the necessity of the case. Since he knew the spirit of his time and people, he must have known that his course led directly to death; yet, in view of this fate, his mind was always open to Nature and Providence, and so free as to attract the interest of all. Though devoted to so terrible a doom, he retained the healthiest interest in life. The "world had nothing for him but the hideous cross; and yet he has flooded the world, through that cross, with imperishable splendors, unconquerable faith, and immortal hope." Being wholly free from self-concern, he was wholly self-possessed, and gave his whole being to his work. — The fourth essay is on the "Wonder-working Power of Jesus." Jesus possessed an unprecedented power of will, as we may sup-

pose, from which many of his recorded miracles may have proceeded. He uttered no adjurations, but simply told the sick man to be well, and the dead man to arise. The effect did not always follow instantaneously. He worked on the body through the mind. There is no theory of miracles and their necessity contained in the New Testament, and nothing constrained or exaggerated about them. They were miracles of humanity, and the motive was pure humanity. Dr. Furness, therefore, accepts the wonderful facts in the life of Jesus, but not as miracles in the common sense of the term. His miraculous power was a natural gift, though a very extraordinary one; and the proof of his possessing this power is the natural way in which it was exercised. — The fifth essay is on his "Child-likeness." Dr. Furness describes the character of children as being unconscious, and says that self-consciousness comes late. He attributes *this* to Jesus. He describes him as being absorbed in his work, and in the natural interest of his life. On this childlike spontaneity of Jesus Dr. Furness lays great stress. This feature of his character has been wholly hidden from sight by the view that he was always speaking and acting for some ulterior purpose or object, and not from an irresistible impulse of truth and love. When we read that he was astonished, we do not suppose that he was *really* astonished. When he asks a question, we do not think that he asks for information; and so his story loses all reality. Such false views of Christ destroy the interest we should otherwise feel in his life. Not only the Orthodox, but the sceptical school also see in Jesus *design* rather than spontaneity. Theodore Parker thought he saw traces of a *political* design, and Rénan thinks that he was possessed of a Jewish dream of Messiahship. Mr. Furness at this point, page 150, gives an interesting criticism on some of Rénan's

statements. He does not affirm that the moral perceptions of Jesus were absolutely perfect, but asserts that he was morally so far in advance of his race, that for any one who has appeared since his time to sit in judgment upon him is simply flippant. We see him through a Jewish medium, which sometimes may distort his meaning. Mr. Furness denies that Jesus was actuated by any political or visionary purpose, and considers such a view at war with the whole story of his life. — The sixth essay is called "The Naturalness of his Teachings." Mr. Furness considers that Jesus had no system or method in teaching, but that what he said was called out by the circumstances. He claims that the spiritual Christ cannot be separated from the historical Christ, and that it is idle to try to separate them. This he illustrates by various incidents in the teaching of Jesus. — The seventh essay is called "The Naturalness of certain Fables found in his History." Dr. Furness thinks that the wonderful character and acts of Jesus would naturally give rise to fabulous stories; and that therefore, if there are fables connected with the history, they prove the history, instead of *dis*proving it. Dr. Furness disbelieves the account of the miraculous birth of Jesus, of the angels seen at the tomb, and the story of the transfiguration taken literally. — The eighth and last essay is on "The Genesis of the Gospels." Jesus did not write himself, nor give directions about writing. The first writings of the New Testament were the Epistles, in which very little allusion is made to the facts recorded in the Gospels. One reason of this was, that it was a time for work, and not for history. Another reason was, that they were expecting the full coming of Christ, and stood with their backs to the *past*, looking toward the *future*. But, as time wore on, the particulars of the life of Christ began to excite a new interest, and so the Gospels came first in numerous notices of separate

facts taken down from the lips of those who narrated them; and, finally, these separate stories were collected together in the forms which they now have. Dr. Furness goes on to show the reasonableness of his account of the Gospels as having come together, almost of themselves, from their impersonal character, and the artlessness of their construction. They presume upon the knowledge of the reader, and tell the story as a child would tell it. He calls it a kind of Pre-Raphaelite history. The separate pieces come together without reference to the order of time. Dr. Furness has here some striking observations, disproving the mythical character of these events. He says that such writers as Strauss, Hennell, Parker, and others, have not aimed to show how far the Gospels are true, but to show how far they are fabulous. Dr. Furness maintains that the reality of the history has never been fairly supposed by those who have studied it, — that is, they have not looked at it as simple, natural history, but as something supernatural, or something fabulous. He also makes a very just and striking observation, to the effect, that a man cannot testify to a miracle, but only to a fact; and that a miracle is not a fact, but an opinion about a fact. In speaking of the fourth Gospel, Dr. Furness admits that it gives to Jesus a special coloring taken from the writer's mind; but he maintains that there is a perfect consistency between the Christ of *this* Gospel and the Christ of the three first. In regard to one passage, he says: "I cannot venture to distinguish between the Master and his disciple. I hear the voices of both, distinct, and yet in unison."

On the last page, Dr. Furness speaks thus: "In the all of things, the life of Jesus of Nazareth is the fullest revelation that we have of man and of God, the two highest existences that we know. No words can tell the

worth of that life to the world, or how important it is that he who has been put at such a distance from us, by false theologies and philosophies, that his very existence has become unreal, should be seen as he is, — the central light of human history, illustrating the deepest laws of being, illuminating the human understanding, and nourishing the sacred life that is in us, with food from heaven.

It will be seen, from this account of Dr. Furness's book, that it contains not much in addition to what he has given us in previous works. Indeed, Dr. Furness is not a man who cares to say new things. The truths which he loves, he loves so much, that he is satisfied with repeating them again in new forms. His position is an independent one. He does not agree with those who deny the miracles as facts, nor with those who claim that they are supernatural. He believes in them as *real* but *natural* facts.

In denying that miracles are violations of any law of nature, or suspension of the order of the universe, Dr. Furness only agrees with the oldest and best theologians of all schools. But it is not necessary to call them violations of law, in order to ascribe to them a supernatural character. That which is supernatural is not therefore unnatural: it is the influx of a higher nature. So, to a stone wholly subject to a law of gravity, a plant which rises in the air, in opposition to that law, is strictly a supernatural being. To a plant unable to move from its place, an animal endowed with power of motion is a supernatural being. And who can doubt, that, to the animals, man is a supernatural being? In the same way, Jesus may be supernatural to other men, because possessing powers higher than theirs, and yet powers which are in the order and direction of human development; powers to which man may some day arrive.

We are glad to see this volume printed in such an

agreeable form, suited for use and preservation. As the best statement of a striking, earnest, and, as we believe, in the main, true view of Jesus, we recommend it to all our readers.

CATHERINE BEECHER ON RELIGIOUS TRAINING.

Miss Catherine Beecher has written a brave, honest, frank, and useful book. It will offend those who believe more in expediency than principle; who care more for the present reputation of the church than for its ultimate peace; who have doubts concerning the supreme and perpetual usefulness of truth. In other words, it will displease all those who call themselves practical people because they walk by sight rather than by faith. And, although one of the objects of the book is to recommend the Episcopal Church to the favor of parents, we doubt whether Episcopalians generally will be pleased with a recommendation which not only may compromise their Orthodoxy, but set them in motion in new directions which may not be quite safe. The Episcopal Church in America claims to be an ark, but does not desire to be a ship. It offers itself as a place of safety for every species of mental and moral creature which may desire to escape the Deluge of Inquiry and Progress which is overwhelming the ancient landmarks of opinion. Transcendentalists, tired of free thought; Calvinists, sick of their sad creed; men and women of the world, wishing a place where no reforms shall disturb them; sentimental religionists; people who love ceremony; people who love good music, — these, and such as these, are welcomed into the ark. But they are not there in order to sail, but only to float. Now, Miss

Beecher is bent on taking a voyage. Like all of her family, and like nature, she abhors a vacuum. She has a work to do, and is straitened till it be accomplished.

Her present work is to demolish the Calvinistic doctrine of natural and total depravity, especially as applied to children. She gives a fearful picture of the treatment of a little girl, Maria Payson, by her father, Dr. Payson. By the side of this description, the father of the holy office becomes merciful; and the torture-room of the inquisition, a pleasant place. This father tortures his little girl's soul, heart, conscience, reason, for ten long years, — from the age of three to the age of thirteen; driving her from God whenever she tried to go to him; telling her that her prayers were a mockery till she should be converted; assuring her that she hates God, and that God hates her; that she cannot love him, if she tries, and yet that it is her own fault that she does not. The father was honest and conscientious in thus torturing his child. He followed his own horrid theory. So were the inquisitors conscientious in following theirs; and they were far less cruel than he. Miss Beecher gives these extracts as illustrations of the Puritan-Church theory of training a little child.

"When Maria was between two and three years old, she would sit on a little stool at her father's feet, with tears rolling down her cheeks, while he talked to her of the sinfulness of her heart, and the impossibility of her ever being happy till it was changed. Before Maria was three years old, she was very unwilling to be convinced that she did not love God, and often wept because her father seemed to doubt this affection."

Her father instructed her, according to his system, that her heart was wicked; that she hated God; that she ought to make a new heart; that she could not make a new heart; that she ought to pray for a new heart; that

her prayer was a mockery, and an additional sin, and so forth. So he tormented her daily, from her third to her thirteenth year. All this time, the child was really loving God more than he did. But, at last, he nearly succeeded in killing this love by persuading her that it was not love but hatred. At last she had an experience which he imagined to be the change of heart required; after which, he let her alone.

THE JOURNAL OF A CANDIDATE.

Editor of the "Monthly Journal."

I TRUST that I am guilty of no impropriety, when I send to you, for publication, some fragments of a journal by an unknown writer. The document came into my possession whilst I was in a Cambridge horse-car, where I found it at my feet. It must have been dropped by a tall, thin, and pale man, a little past thirty, who got off at "the Port." I noticed him in the crowd on the curb-stone near the Revere House, and guessed at once that he had known recent sorrows, although the usual badge of the mourner was not to be seen on his hat. As we jostled against each other in the throng that rushed into the Mount-Auburn car, my suspicions of his sadness were confirmed. His whole appearance was respectable; and I observed him glancing eagerly at a "North-American Review" for October, in the hands of a young freshman who was reading, with natural interest, the lively article on "The Conditioned and the Unconditioned." Why he got off at "the Port" I cannot imagine; nor do I know to what denomination he belongs, although, from slight internal evidences in his diary, I conjecture that he is a Unitarian.

MARLBORO' HOUSE, Boston, Jan 4.

As I am entering upon experiences that promise to be somewhat new and strange, and my pen is likely to have a good deal of leisure for some time, I have concluded to commence a journal. It may interest me hereafter, and even now it will be of some assistance in preparing to send full reports of my progress to Mary, who will stay at our old home with the children, until I am settled again, or find a purchaser for our little place.

Came down from W. on Saturday morning. Did not go to cousin J.'s, where they would be too curious about my prospects, but came here. It is a quiet house, and very central. Went to the "Rooms" as soon as possible. Found no letters for me on the rack. The secretary was very cordial. No letters had come to his care, agreeably to my request in our papers. There were two places where he hoped to get a chance for me to preach yesterday; but one committee preferred to hear a Western minister at the East on a lecturing tour, and the other committee informed him that they had secured a Cambridge professor. So I used my ears instead of my tongue. Went in the morning to hear Dr.——. Found his church full. He is a fine reader; and I do not wonder that a man with such a voice is so attractive. The women of his flock seem to adore him. Although he is a Protestant, and alive, too, his relics are prized as highly as those of any saint in the calendar. It is said that enthusiastic girls have managed to obtain the hairs from the brush in his dressing-case to make amulets and charms. Richter wrote from Berlin, "So much hair has been begged of me, that, if I were to make it a traffic, I could live as well from the outside of my cranium as from what is under it." But let Dr. —— beware; for if this goes on, and, like a famous French bishop, he becomes "an eagle of the church," it will be one of the bald spe-

cies. Still, it must be rather nice to be so popular. I have no doubt that he has "ottomans enough for a Turk, and slippers enough for a centiped." And yet his sermon was nothing but fine rhetoric. There was not the slightest trace of logical power or consistency even.

Yesterday afternoon was spent in my room. Having seen in the "Transcript" that Mr. —— would preach in the evening, I gave the hours after dinner to a review of my career at W. It made me rather homesick; for I am so little of a cockney that my whole heart is in the country. "In a village, they love all the inhabitants; and not a nursling is there buried, but every one knows its name and illness, and the tears it has cost." At this public house, nobody speaks to me; and the streets are full of strangers.

I cannot discover any chief reason for my leaving W. A combination of motives led me to resign. In the first place, I was very tired. When I was settled there, five years ago, I asked for no definite vacation; preferring to leave the matter to the generosity of the people. Several of them, however, asked me, the next summer, who was to take my place whilst I was at the White Hills; and since then I have not felt at liberty to be absent. It is strange that they did not consider that everybody needs a change now and then. And, besides, I presume that I was too sensitive about criticisms. Some were pretty blunt and sharp, indeed; but I see now that they were well meant. Perhaps there is more truth than I dreamed in the lines,

> "Reproof that vexed not never yet sank deep,
> Nor ever of a warning that was welcome
> Came needful caution."

I cannot think that it was wrong for me to be married, and to the woman of my own choice. Like Bishop Watson's, my constitution was "ill fitted for celibacy;" and it

was in vain that certain worldly considerations were hinted to me in matrimonial connections.

> "I could no more commingle
> Impure imaginations with my love
> Than with my prayers."

Still, wedlock was the beginning of the wane of my popularity. It is sufficiently difficult for one person to be so faultless as to escape fault-finding, and two need never hope for impunity. If separately blameless, their relations to each other will certainly be too cold or too warm to satisfy the tastes of numbers who live in every conceivable latitude of the affections. And poor Mary was both too wide and too narrow in the range of her friendships. She had company from out of town sometimes; and, when our guests were selected from the village, there was not perfect impartiality in the invitations. Mrs. A. and Mrs. B. were known to have been at our table repeatedly, whereas Mrs. X., Mrs. T., and Mrs. Z. had to put up with one poor solitary tea-drinking. Then we were betrayed into building a house! To be sure, we had moved three times, and at short notice; and we were tired of such journeys: but we were warned that building would be throwing down a glove to the parish, and challenging them to unsettle us; and so it proved. No sooner were our new carpets made, and our oil-cloth put down, than we were made aware of the transitoriness of earthly things. Then, when we ceased to buy our dry goods of a parishioner, because another merchant kept better articles at lower prices, and, as a member of the school-committee, I preferred a competent stranger to Deacon ——'s incompetent son for master of the grammar school, like Dr. Kane at the North, we were prospectively "in the pack."

Heard Mr. —— in the evening. A remarkable discourse. Such wealth of learning and such finish of style are rare

indeed. It was a great treat for the intellect. It tasked the attention severely, and made us feel that we were in the hands of a master of thought. Many women slept, and the bright lads in the next pew to the one assigned to me were evidently weary; but those who did enjoy it were made very happy, and none dared to complain, lest they should expose their stupidity. After all, it was the gospel for the strong; and it virtually despised the "little ones" in mental attainments. There was no allusion to the cross, nor to any thing that the cross stands for. I could not help thinking of what has been said of Goethe: "He was not a reformer, not a martyr. He was a poet, whose religion was Beauty, whose worship was of Nature, whose aim was Culture." I came back to my lonely room, feeling the need of something more direct, tender, and trustful. If any unscriptural motto is ever placed over the door of a divinity hall, let it be these words of Robertson's, "What we want is not so much, not half so much, light for the intellect as dew upon the heart."

Hearing the gong for evening prayers in the parlor, I went down, but fearing all the way that the services were to be conducted by the pompous man in the immaculate cravat who had pained me, in the morning, by the familiar and instructive petitions which he addressed to the Deity. Very much to my relief, a modest-looking layman prayed so simply and so earnestly for church, country, and the world, without "remembering to forget" the sick, wounded, sinful, and lonely, that, for the first time during the day, I was brought very near to God. Inquiring about the leader of our devotions, I learned that two of his sons have died in the army of the Union. "A word to God is a word from God;" and I went to my bed sure of the divine presence and love.

MARLBORO' HOUSE, Monday Evening, Jan. 11.

Last week was not eventful enough for me to record its incidents; and I was too much depressed at times to use my pen. The sooner despondency is forgotten, the better: I have little faith in perpetuating griefs. Called upon several city clergymen who have visited W. in the summer months. Some were very kind in proffers of assistance; and I was glad to accept several letters of introduction, which may be of great service to me. At several places, I found much difficulty in getting in. I knew better than to call before one o'clock; but, at later hours, the servant girls would tell me "Mr. —— is at home, but engaged." This was my fate at the door of one gentleman who had promised to see me at a quarter of two, the precise time that I appeared. Meeting him in the street afterwards, I learned that I ought to have insisted upon seeing him, sending up my card. The happiest hours of the week were spent at the picture-shops, where I revelled in beauty. The free galleries are charming places for loungers of good taste and moderate means. Yesterday I had the satisfaction of preaching, but it was to a small and rather lifeless congregation, twenty miles from the city. There is a good church building, but no perceptible disposition to settle another pastor. It costs less to hire preachers from Sunday to Sunday; and there is reason to believe that somebody has made a will, giving considerable property to the church: so they are inclined to wait, and find their life in this death whenever it may occur. After the legacy is paid, and the money gets fairly at work supporting a new pastor, I hope he will suggest a new parish seal with a scroll for the device, and, for a motto, "Where there is a will, there is a way." The fee was ten dollars, which almost paid my last week's board; but the travelling expenses were a dollar and a half, and I had to send Mary

five dollars to keep the family at W. going. It is clear that I must seek some cheaper boarding-place.

CAMBRIDGE, DIVINITY HALL, No. ——, Jan. 18.

Finding that a parish is not to be found in a day or a month, I have concluded to take a room here, boarding myself rather than get in debt. Improved a good opportunity to buy some old furniture; and now I am cozily fixed, with a few favorite books on the table, and quite a little gallery of daguerrotypes and card-photographs all around the room. I make my own bed; and the baker and milkman supply me with the necessaries of life. If I am absent, there is a saving of fire and lights; and, whenever I am sure that my bill of fare must be re-enforced by a little meat, I manage to dine with my cousins in town, or indulge in an oyster-stew at some of the cheaper eating-houses. Before I was married, I used to lunch at Parker's; but it is no longer practicable, with my family on short allowance, and an uncertain future.

Saturday I was at the "Rooms" so often in the course of the day, that I overheard one of the clerks in the book-store, where we all have to run the gauntlet, telling a companion, "There comes the Rev. Morus Multicaulis again." I had half a mind to tell him that his wit is more threadbare than I am; and I would not object to the title, if the calls were only received instead of given. In the afternoon, several ministers, who were in palpable sympathy with me, in waiting for something that did not come, drew their arm-chairs close to mine, and began to complain of the management of affairs. They spoke of several instances where inferior men had obtained good parishes; and one or two were almost ferocious in their charges of neglect of the meritorious. In view of my own condition, I felt how easy it was to become soured by disappointment;

but recalling how sonorously I had said Amen, early that very morning, to this sentiment expressed by dear J. P. R., "I will not pour into the cup of humanity a single drop of gall," I was enabled to act the part of a pacificator. After they had left in rather a sullen style, I was rewarded for my patience. A messenger came in, in great haste, to say that a preacher was needed at ——, naming a large and rich parish, because the Rev. Mr. —— had been taken ill very suddenly. As there was no other minister in the vicinity, and the last train was about to start, I was engaged as a matter of necessity. On my way to the depot of the —— R. R., I overtook one of the gentlemen who had left the "Rooms" after saying some bitter things. He was not in the least sweetened by my good-fortune; but along the street, and in the cars, he poured a deluge of misanthropy into my tormented ears. As Rufus Choate said of John Quincy Adams, my companion "had an instinct for the jugular and the carotid artery, as unerring as that of any carnivorous animal." If it is true, "that, for scolding and railing, the Turkish language is more apt than any other," I wonder that —— does not take the next ship bound for Constantinople. I was rejoiced when, with one farewell growl at every thing in general, he left the train. I did not see in what vehicle he was to be transported from the station to his house, which he said was at a considerable distance from the road; but such a man would soon convert a chaise or an omnibus into the sulkiest of sulkeys. I have given him so much space, and it is so late at night, that I must postpone the story of my fortunate Sunday until I am in a brighter mood.

(To be continued.)

PHILOSOPHY AS ABSOLUTE SCIENCE.*

THE first volume of this work is devoted to a "System of Ontological Science, in which are stated the Laws of Absolute Being, and the Form and Nature of the Tri-personal God as Absolute Creating Cause; The Laws of Phenomenal Being, and the Form and Nature of the Creation as a Phenomenal Receptive Medium; The Law of Tri-personality, and its Application in analyzing the Structure and Manifestation of the Universe."

The book, the title of which is thus given, has just been published by Walker, Wise, and Co., Boston, in a large and handsome volume of 450 pages. It claims to be a new philosophy of the highest order, laying the foundation for a new form of Christianity and the Christian Church. It is, perhaps, as unreadable a book as has yet appeared; and we do not profess to have read it. But one man has been found who has already faithfully and thoroughly accomplished this task; namely, Rev. O. B. Frothingham, of New York, nephew of the author. He, it is said, read the whole work carefully in manuscript: we must therefore refer our readers, for further information, to his forthcoming article in the November number of the "Christian Examiner;" his notice of the book in the "North-American Review;" and another notice, as we suppose, by the same hand, in the "Christian Inquirer" of Oct. 15. These notices state the fundamental idea of the new philosophy as dualism. This is what the writer of the notice in the "Inquirer" says:—

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* Philosophy as Absolute Science, founded in the Universal Laws of Being, and including Ontology, Theology, and Psychology, made one as Spirit, Soul, and Body. By E. L. and A. L. Frothingham. Boston: Walker, Wise, & Co.

"The main position will seem, at this day and to most thinkers, an audacious and indefensible one. It is uncompromising dualism. Not the shadowy, poetical, fanciful dualism of Egypt and Persia; not the practical or ethical dualism of Plutarch; not the pictorial dualism of the Church; but honest, frank, outspoken dualism, — the positions of two opposite, self-subsisting, indefinite substances, causes, or principles; the mutual interaction of which explains the existence of the universe from deity to dust. This position the author defines, supports, elaborates, and defends with surprising ability, and with a success which most, probably, who read his book, will think triumphant."

The writer goes on to speak in high terms of the way in which this theory is worked out in this book, and recommends it strongly as laying the only foundation for belief in the real existence of evil.

The man who has read a book has surely a better right to his opinion concerning it than the man who only *hopes* to read it. Being in the latter category, however, we may be allowed to make one or two feeble suggestions. The first of them is, that the author's information concerning other opinions and beliefs seems to be drawn mostly from sources somewhat antiquated, limited, and unreliable. A large part of the book is composed of a review of pre-existing systems of philosophy and religion. His chief sources of information seem to be Brucker's "History of Philosophy" as given in abstract by Enfield, a book valuable enough in its day, but now obsolete; Hegel's "Philosophy of History," the statements of which concerning the religions of Egypt, Persia, India, and China, have been superseded by modern investigations; the writings of Cousin, which, however, are critical rather than historical; and a few other authorities of the same sort, such as Ritter and Cudworth. It consequently happens that many of Mr. Frothingham's opinions, based upon information

derived from these sources, are without any real foundation. Take, for example, the grand system of Zoroaster, which, as being most like his own, deserved to be understood thoroughly; for his information concerning this is taken apparently from Hegel, and Brucker through Enfield. Their information was all borrowed from Hyde, Prideaux and Bayle, who only knew what came to them through ancient writers. Stanley refers indeed, in a note, to the discoveries of Anquetil du Perron, but considers them as insignificant. Yet his translation of the "Zendavesta" was the commencement of a series of investigations, which has revolutionized all our knowledge of the religions of the East; and no one is fit to give an opinion upon those religions, who is ignorant of these results.

So, too, Mr. Frothingham's speculations upon races are made valueless by his ignorance of the discoveries, within the last twenty years, by means of comparative philology, which have revolutionized ethnology. Apparently he still holds to the old Blumenbach theory of Caucasians, Mongols, Malays, and the like. On pages 5 and 11, he speaks of the Hindoos as belonging to the Malay race, seemingly ignorant of the magnificent discoveries which have shown the relations of the great Aryan family. His reasonings concerning the relations of transcendentalism to the Hindoo philosophy are vitiated by these mistakes; and, as a large part of the present volume consists of speculation upon facts derived from the history of opinions, the book is essentially weakened by the inadequacy of its sources.

All this, however, does not necessarily affect the main question concerning the philosophy of the work. As a system of dualism, it is in opposition to all received philosophy and Christianity, and claims to be so. But what is worse for it, perhaps, is, that it is opposed to that law of the human mind, which tends for ever toward unity as the

only satisfactory view of the universe. Many problems, no doubt, can be solved more easily by this view than by any other; and, like all thoroughgoing theories, it is, for a time, inexhaustible in explanations. But we do not believe that the human race is to rest in any dualistic view of the universe.

In its view of the unconditioned, this philosophy seems to us to possess striking merits, and equally striking defects. It is the tendency of modern philosophy to deny the possibility of real knowledge. We know, they say, phenomena, and nothing more: so says Sir William Hamilton, Comte, Mansell, and Spencer. These gentlemen have destroyed all science and religion; and even the idea of force has followed the idea of substance into the region of the unknowable. What is force? We do not know. Does it belong to substance, or not? Impossible to say. Has every atom and molecule some inherent force? If so, that would be making them alive. This merciless philosophy, therefore, having first unified all forces into one, dismisses that into emptiness by a still more severe analysis.

As against this theory, which annihilates religion and science, we gladly welcome Mr. Frothingham's resolute absolutism. But better than both we reckon the New-Testament view, which assumes our knowledge of all substance, infinite and finite, knowledge of God, of man and the world; but all attained through life, and not through thought. Life alone gives us knowledge: thought gives us phenomena. Life gives us substance: thought gives us form. Mr. Frothingham is right in believing that we can know the absolute, but wrong in supposing that the laws which are conceived by thought belong to the absolute.

Spencer, if we understand him aright, has sufficiently proved that laws are phenomena; and in supposing that

a knowledge of laws is a knowledge of the absolute, if indeed he has done this, — for we speak very modestly, — Mr. Frothingham has fallen back once more out of the absolute into the world of relations.

We unite, however, with Mr. Octavius Frothingham, in honoring the intrepid devotion which has carried our author through this faithful labor of thought, so opposed to the tendencies of our time. We do not know whether we can come up to the standard of admiration expressed by our New-York brother; but we wait for his forthcoming article, which, we trust, will help us to a better understanding of it.

OUR WORK IN THE ARMY.

"CIRCULAR.

"The Committee of the Unitarian Association feel deeply the importance of providing for the religious welfare of the army. Evidences multiply, not only that our soldiers eagerly welcome the tracts already prepared and sent out by the Association, — the testimony in regard to which has been so gratifying on every hand, — but that many of them would also receive gladly solid discussions of religious truth presented according to the doctrines of the liberal faith.

"The Committee believe that many are glad, in their periods of leisure, to exercise serious religious inquiry; that very many who have never heard our views would find in them what their hearts crave; and that therefore this is for us a seed-time for the sowing of religious impressions, which it is our duty to improve.

"Now, the Association have not the means for employing agents to go out into the field as they could wish. And, until this means is provided, they have adopted a less expensive plan, to which they ask your attention.

"They propose to send our religious papers and journals and literature, by mail, from week to week, to every soldier, so far as is practicable, who is known to be of a liberal faith, — with a request to each that he will lend what he thus receives to any of his comrades who would be interested to read it.

"In this way, the Committee think they can, at least cost, partially meet the demand.

"To facilitate this purpose, they invite every pastor of a Unitarian Church, or, where there is no settled pastor, the committee of the parish, to procure the address of every person who has gone from that society into the army, marking with an X such as would be especially interested in the movement.

"The address must specify the regiment, the company letter, the division, and the army corps.

"The lists thus prepared may be sent to Rev. Charles Lowe, Somerville, Mass.

"It is hoped that an immediate response will be made to this appeal, in order that the work may not be delayed.

"(Signed) ARMY COMMITTEE OF THE A. U. A."

The above Circular has been published in the "Register" and "Inquirer;" and we trust, that, before this "Journal" appears, it will have been responded to by most, at least, of those to whom it was addressed. We copy it, however, partly because some of our readers may not have seen it who will desire to avail themselves of the offer, by sending in the name of some soldier who would be glad thus to receive the publications of the denomination; and partly, in order to call attention to the grand opportunity for useful effort which the army affords.

It is the testimony of all who have had an opportunity to observe, that this war has had a wonderfully liberalizing effect upon our soldiers. The dogmatic opinions in which many of them were reared have been loosened. The contact with intense realities has made them discard the merely speculative doctrines which they were taught to

consider important; and they demand a presentation of religion that is practical, intelligible, and real. Nor has this resulted so widely, as is often supposed, in utter carelessness about religion; for the great experiences through which they pass make them feel a religious need.

Accordingly, our chaplains have remarked with satisfaction the eagerness with which our views are welcomed by the soldiers everywhere. Very many, hearing for the first time the doctrines of God and life and duty as held by us, have been startled and convinced by their adaptedness to their own religious wants. Now, these men are soon, we hope, about to return to their homes, and, scattered over the land, to become an important element in the reconstruction of our country, and in the future progress of our civilization. Believing, as we do, in the civilizing and regenerating power of the liberal faith, we would earnestly appeal to our friends everywhere to aid in this important work. We are glad to learn that it is proposed not only to ask for increased contributions from our churches, but to endeavor to secure by individual gifts larger means for action. Never, since the great liberal movement begun has there been so great an occasion for effort and hope on the part of its supporters. May the occasion be met by a corresponding liberality and zeal!

A CRY OF DISTRESS.

BRETHREN, — *we are troubled.* You have called us to act as your almoners in the cause of our brethren scattered abroad and needing help. But we are impoverished; not that you are less generous than heretofore, but that

calls for aid are both more numerous and earnest. Our Treasurer reports that we are *out of funds* which are not invested. Shall we refuse aid where the providence of God is opening opportunities of most efficient action? Must we close our eyes and ears and hearts, when the harvest is ripe, and the reapers are called for? *We cannot do it*, brethren. We do not believe you wish us to do it. Yet we must *stand* and *look on*, and see the grain *perish*, unless you help us more generously than ever before. You cannot see with our eyes; but, as your chosen agents, will you not *trust us* to see in your behalf? It costs us too much pain to see these opening fields of usefulness, and yet be able to do nothing. Brethren, our suffering is too sharp to be longer endured. Trust us, for the dear Master's sake trust us; and we will cause the stream of your bounty to flow into many desert places, which shall be made thereby to blossom as the rose, and bring forth fruit an hundred-fold. Our "Circulars" have been sent; but, now they are printed, the words seem cold. They do not do justice to the earnestness of our demands. We know the abundance of other calls, important and imperative. But this is the great day in which the Lord is gathering in his bounty from his chosen ones, that the world may be redeemed, his kingdom come. Brethren, aid its coming. Send, we pray you, send generously to us, that we may make the hearts of many famishing ones glad, and cause the heart of the Master to rejoice, saying, "Well done! inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

THE EXECUTIVE COMMITTEE.

BOOKS RECEIVED

Since our last Notice.

Western Sanitary Commission. St. Louis, Mo. (From the "North-American Review" for April, 1864.)

Western Sanitary Commission. A Sketch of its origin, history, labors for the sick and wounded of the Western armies, and aid given to the freedmen and Union refugees, with incidents of hospital-life. St. Louis: published for the Mississippi-Valley Sanitary Fair. 1864.

The Sanitary Commission Bulletin. Vol. i. No. 17. New York, July 1, 1864.

Precedents of American Neutrality, in reply to the Speech of Sir Roundell Palmer, Attorney-General of England, in the British House of Commons, May 13, 1864. By George Bemis.

American Manufactures; their condition and promise, with thoughts on dress-reform, excessive importations, retrenchment, and the encouragement of home-manufactures. Published by the Women's Patriotic Association of Chicago. 1864.

Thoughts for the Times. By Joel Prentiss Bishop. Boston: Little, Brown, & Co. 1863.

The Emancipated Slave, Face to Face with his Old Master. A Supplemental Report to Hon. Edwin M. Stanton, Secretary of War. By James M'Kaye, Special Commissioner. New York: William C. Bryant & Co., printers. 1864.

A Discourse on the Occasion of the Fiftieth Anniversary of the Settlement of Rev. Thomas B. Gannett, first Minister of Cambridgeport Parish. By John F. W. Ware. Cambridge: printed for the parish. 1864.

A Sermon preached in the Arlington-street Church, Boston, on Sunday, July 3, 1864, at the close of the fortieth year of his ministry. By Ezra S. Gannett. Boston: printed by John Wilson and Son.

Fourth Annual Report of the Board of Managers of the Home for aged Colored Women. No. 65, Southac Street. For the year 1863. Boston: printed by Prentiss and Deland.

Address before the First Unitarian Society of San Francisco, in memory of their late pastor, Rev. Thomas Starr King, March 15, 1864. By Robert B. Swain. Printed by request. San Francisco. 1864.

Christian Union and Ecclesiastical Re-union. A Discourse delivered at the opening of the General Assembly of the Presbyterian Church in the United States of America, in Dayton, O., May 19, 1864. By Henry B. Smith, D.D., Moderator of the Assembly of 1863. *In necessariis unitas; in non necessariis; in utrisque caritas.* New York.

The Crisis. Its rationale. Part 1: Our national force the proper remedy. Part 2: Restoration of legitimate authority the end and object of the war. By Thomas J. Sizar. Buffalo. 1862.

Oration delivered before the City Authorities of Boston, on the Fourth of July, 1864. By Hon. Thomas Russell.

Report of the Executive Board of the Friends' Association of Philadelphia and its vicinity, for the relief of Colored Freedmen. Philadelphia. 4th Month, 18th, 1864.

Second Annual Report of the New-England Freedmen's Aid Society. (Educational Commission.) Presented to the Society, April 21, 1864. Boston.

Second Annual Report of the National Freedmen's Relief Association of the District of Columbia. Washington, D.C. 1864.

The African Repository. Washington, D.C., August, 1864. Vol. x. No. 8.

Report of the Treasurer of the Meadville Theological School. Meadville. 1864.

Supervision of Schools. A Lecture delivered before the American Institute of Instruction, at Concord, N.H., August 26, 1863. By Rev. Birdsey Grant Northrop, agent Massachusetts Board of Education. Also delivered before the Hampden County Teachers' Association, at Springfield, Mass., and in the Smithsonian Institution, before the teachers and friends of education, in Washington, D.C. Boston: Ticknor and Fields. 1864.

Eagleswood Military Academy. Triennial Catalogue, and the Prospectus for 1864–5.

Second Annual Report of the Directors of the General Theological Library. Presented at the annual meeting of the Corporation in Boston, April, 1864.

Progress of Statistics. Read before the American Geographical and Statistical Society, at the annual meeting in New York, Dec. 1, 1859. By Joseph C. G. Kennedy, A.M.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 10, 1864. — Present, Messrs. Stebbins, Brigham, Barrett, Lowe, Sawyer, Smith, and Fox.

The Treasurer made a statement, from which it appeared that the funds then in his hands uninvested were not nearly sufficient to meet the liabilities of the Association.

The Special Committee, appointed at the last meeting to devise some plan for increasing the usefulness of the Association, reported that the opportunities for usefulness were never greater than now; the only want being funds to improve them. The circular prepared by the President had been sent to the parishes, and an appeal would be published in the next number of the "Monthly Journal;" by which means the Committee hoped the needed funds would be obtained.

The Committee on New-England Correspondence reported in favor of appropriating to the society in Sudbury, Mass., the sum of $50, and to the society at Groton Junction, Mass., $100; and the report was adopted. It was also voted, on recommendation of this Committee, to appropriate $25 to the society in Stowe, Vt., to aid them in procuring a Sunday-school library.

The Committee on the India Mission reported, on the subject referred to them at the August meeting, that it was inexpedient to act upon the matter at the present

time; and the report was laid on the table for consideration at the next meeting.

A communication from Mr. Ware was presented, resigning his office as a member of the Executive Committee, on account of his removal to Baltimore; which resignation it was unanimously voted not to accept.

The Army-Mission Committee reported that Mr. Calvin Stebbins had been obliged, on account of ill-health, to decline the appointment as missionary of the Association at City Point, and that they were trying to find another person for the place.

Mr. Lowe suggested a plan for distributing "Monthly Journals," "Registers," "Inquirers," and tracts, among the soldiers; and the Army-Mission Committee were authorized to draw from the treasury $200 for this purpose.

The Committee on Western Correspondence asked for an appropriation of $50 to defray the expenses of their Western members when travelling on missionary work; and the request was granted.

This Committee also presented a letter from Rev. William H. Fish, giving an account of his missionary labors in the neighborhood of Vernon, N. Y., and recommended an appropriation of $75 to pay his travelling expenses when engaged in such work; which sum was voted.

After the transaction of other business, the Board adjourned to Monday, Nov. 14.

INTELLIGENCE.

Rev. HORATIO STEBBINS was installed as pastor of the society in San Francisco, Cal., on Sunday, Sept. 11. The order of services was as follows: Voluntary and chant; invocation by Rev. Mr. Walton, of San Francisco; reading of Scriptures by Rev. Mr. Miel, of San Francisco; anthem; reading of the

invitation to the pastor, and his reply, by Robert. B. Swain, President of the Board of Trustees; prayer of installation by Rev. Henry W. Bellows, D.D., of New York; right hand of fellowship by Rev. Henry C. Badger, of Boston; presentation of the keys, by the President of the Board of Trustees, with their acceptance by the pastor; hymn; sermon and prayer by the pastor; hymn; benediction by the pastor.

THE ANNUAL MEETING OF THE SUNDAY-SCHOOL SOCIETY was held at Leominster, Mass., on Tuesday and Wednesday, Oct. 4 and 5. The following officers were chosen for the ensuing year: President, Rev. William P. Tilden, of Boston; Vice-Presidents, Rev. Eli Fay, of Woburn, and Rev. Carlton A. Staples, of Milwaukee, Wis.; Secretary, Moses T. Rice, of Boston; Treasurer, Edwin A. Wadleigh, of Boston; Directors, Henry Bigelow, M.D., of Newton, Rev. Leonard J. Livermore, of Lexington, Rev. William G. Scandlin, of Grafton, J. S. Studley, of Charlestown, and Theodore H. Bell, of Roxbury.

THE SOCIETY IN WARWICK, MASS., appropriately observed the fiftieth anniversary of the settlement of their former pastor, Rev. Preserved Smith, now a resident of Greenfield, on Wednesday, Oct. 12. Public religious services were held in the church, as follows: Reading of the Scriptures by Rev. John Goldsbury, of Warwick; original hymn of welcome by Miss M. A. Reed, a member of the parish; prayer by Rev. John F. Moors, of Greenfield; hymn by Rev. Stilman Barber, of Tyngsborough, a native of the town; sermon by Rev. Preserved Smith; prayer by Rev. Alpheus Harding, of New Salem; original hymn by Miss Reed; benediction by the present pastor of the society, Rev. I. Sumner Lincoln.

Rev. JOHN C. ZACHOS was ordained as pastor of the society at West Newton, Mass., on Sunday evening, Oct. 16. The order of services was as follows: Voluntary; opening prayer by Rev. Edward J. Young, of Newton Corner; reading of the Scriptures by Rev. Solon W. Bush, of Roxbury; sermon by Rev. Thomas Hill, D.D., of Cambridge; ordaining prayer by Rev. Joseph Allen, D.D., of Northborough; charge by Rev. Ezra S. Gannett, D.D., of Boston; right hand of fellowship by Rev. Charles F. Barnard, of Boston; concluding prayer by

Rev. Washington Gilbert, of West Newton; benediction by the pastor.

Rev. SAMUEL W. M'DANIEL has resigned the charge of the society in Feltonville, Mass., though unanimously requested by them to continue their pastor, and has accepted a call from the society in Neponset, Mass.

Rev. JAMES SALLAWAY, of Billerica, has accepted a call from the society in Clinton, Mass.

Rev. JOHN MURRAY has resigned the charge of the society in Northfield, Mass.

Rev. GEORGE F. PIPER has accepted a call from the society in Houlton, Me.

Rev. SAMUEL C. BEANE, of Chicopee, has received a call from the East Society, Salem, Mass.

Rev. JAMES HENRY WIGGIN has accepted a call from the society in Lawrence, Mass.

Rev. JOHN W. HUDSON of Ware, Mass., has accepted an invitation to supply the pulpit of the society in Springfield, Mass., for three months.

ACKNOWLEDGMENTS.

1864.				
Sept.	26.	From	Society in Canton, as a donation, additional	$3.00
Oct.	5.	„	subscribers to Monthly Journal in Northfield	3.00
„	6.	„	Rev. J. C. Kimball, as an annual membership	1.00
„	7.	„	Church of the Disciples, Boston, as a donation	100.00
„	„	„	Arlington-street Society, Boston, as a donation, additional	5.00
„	10.	„	Society in Syracuse, N.Y., for Monthly Journals, additional	20.00
„	11.	„	a friend in Hanson, as a donation	3.25
„	12.	„	Rev. William G. Eliot, D.D., as an annual membership	1.00
„	„	„	Society in Petersham, for Monthly Journals, additional	5.00
„	15.	„	Gordon Bailey, Buffalo, N.Y., for Army Fund	5.00
„	„	„	Miss Harriet Ware Hall, Providence, R.I., for Army Fund	3.00
„	18.	„	Rev. William H. Fish, J. H. Hills, and Everett Case, Vernon, N.Y., as annual memberships	3.00

THE

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GOD'S PLAIN REQUIREMENTS.

If we walk abroad on the face of the earth, we find many things of whose origin and use we may be in doubt; but, if we find a pure spring of living water, no matter where, we can judge and enjoy that fully and thoroughly. If it be a spring which has been used as long as men can trace its history, which has always poured forth an abundant flow of the best water; never dry in summer, and never frozen in winter; never bad to the taste, and never harmful to the drinker, — there will be but one sensible opinion about it; and that will be not hard to form. It will be called a good spring, and will be sought and used as such. The exact source and cause of its flow may be unknown, but all intelligent persons will understand that its waters once floated in clouds; that they fell to the earth in rain; that they ran into the ground; and that they simply run out, or are forced out, in the spring. Common knowledge of the laws of things in nature makes it perfectly evident that this pure spring-water was originally made by the meeting and union of the elements of water, — oxygen and hydrogen; that the particles of water took the form of

a light and invisible vapor under the heat of the sun, and rose above the heavier air; that the vapor became condensed into drops which fell by their own weight, sank into the ground by the same force, and ran together into some place in the earth, from which the outlet was to the surface of the ground; thus making the spring a simple result of the laws of nature.

In the times of ignorance, it was possible for men to imagine that a wonderful spring had a supernatural origin; but now all know perfectly that good water is a simple thing, and that a good spring is no miracle. Any one who should say now, that a god or a goddess dwelt in a fountain, and caused the fine flow of pure water, would justly be accused of superstition. It would be said, "There is one God, the Creator of all things, the Author of the laws of nature; and the existence and flow of these waters is one of the simple results of the operation of nature's laws. The water of this wonderful spring is mere water after all, though so pure, so abundant, and so unfailing; and there is no wonder in the spring which does not result from the same laws which govern the existence and flow of all springs. The water may surpass all other in purity, and there may be no spring equal to this; yet the same system of nature which gives other springs gives this: it is but one instance, though the best, of this particular work of God in nature. It is common sense to use this water as far as possible; but it is not common sense to find a god or a goddess in the fountain. The Author of this is the God who is equally the Author of all: the means he uses in this is the system of nature which he uses in all." Such would be the statement which every intelligent person would assent to in regard to a spring of water. In support of it, all would confidently appeal to common sense, and to the well-known facts of the operation of the laws of nature.

It would easily be proved that the vapor, which rises unseen, gathers in clouds, and falls in rain, and simply runs from place to place under ground until it runs out in a spring as naturally as possible. He must be very ignorant who can imagine that any part of the matter is due to miracle; he must be ignorant of God's work in nature who piously fancies the spring miraculous.

Truth comes to men by coming out in the mass of men, or in human history, as water comes forth from the ground in springs. The plain truth of God is like water in this, — that it is a universal necessity to man, and a universal gift of God: as soon as the mind sees it, it is seen to be good; as soon as the mind studies it, it is proved to be good. I do not mean that men are not ignorant and mistaken in regard to plain truth.

I do not mean that all see and accept plain truth: I speak just as I would speak in regard to water. How much could be said upon the ignorance, folly, and sin of men in regard to water! How many do not possess common knowledge as to water and springs of water! How many do not rightly value and use this gift of God to the body! How much water is there, too, which is made poor, or even bad and useless, by some cause! And yet there is common knowledge of plain truth in regard to water; and all either do or may know what water is, and what good water is, and also that good water is a universal necessity to man, and gift of God. One fact at least is clear, — that good water falls from the clouds in rain, and that it is just what we need: another fact is easily proved, — that the water which falls from the clouds makes our springs, and makes good springs, unless something in the earth adds an impurity to the water. We may say, that, upon the whole, it makes good springs, though few or none may be perfectly pure.

So must we speak of truth; it comes in the mind of man as the rain comes upon the face of the earth; it comes from the hints and lessons which are, in the world of mind, what vapor and clouds are in the physical world. Man keeps thinking, — now more, now less, — and the rain of ideas never fails. The laws God has established for the action of the human mind have this result, that man is always receiving knowledge. It comes in drops; but the drops make showers, and the showers streams, for ever flowing in the history and the heart of man. Not to make our illustrations too wide, the drops of knowledge which are made of the vapor of human guesses at truth finally make springs of plain truth. None of these springs may be quite pure; and yet they are not less springs of truth, of the truth which we need, and which God evidently means us to have.

No doubt there is much ignorance, folly, and sin among men in regard to plain truth. A common knowledge of the plainest truth is wanting with very many. Very many do not care to have or to heed plain truth; and with many the plain truth is mixed with error, sometimes with so much error that the force of the truth is almost lost. It is just as it is with water; and yet there is a common knowledge now of the plain truth of God; and all either do or may know that there is plain truth, and what it is, and also that it is a necessity for all, and the gift of God to all. Common sense, and the well-known facts of the workings of the human mind, amply sustain the assertion that the plain truth of God is within our reach as truly as water is; and, by the simple and universal gift of God through the laws of our spiritual nature, we may miss having it just as we may miss having wholesome water. Something in men may make all the springs of truth somewhat impure, and sometimes foul and hurtful to the soul;

and yet the general fact remains perfectly evident to the intelligent mind, that the water of life, the living truth, does fall upon the human mind, and does come forth in all the history of man in good springs.

There are two things which especially sustain this assertion, — the action of conscience, and the existence of faith in Deity. The universality of these two facts is like the universality of rain. No doubt, many of our race are below the level of conscience and religious feeling. But these do not disprove the rule. At the level of common intelligence, where men are manifestly men, they manifest some conscience, and some faith in Deity. As they rise in intelligence, they grow in conscience, and in faith toward the Divine. They may fail to understand their duties, and many fail to perform them. They may have but a poor knowledge of the true God, and may make wretched superstition of religion. And yet the two grand facts remain, as clouds and showers remain, though men drink muddy water or poisonous rum. Conscience may become the sword of the Moslem, and religion the fury of cruel slaughter, as the cloud becomes a tempest, and the rain a desolation; yet conscience and religion are none the less results of God's laws in the nature of man.

And, however little the common first appearing of conscience and faith may indicate a divine work of revelation, the progress of these removes all doubt. Everywhere in the history of man, we find springs of truth in regard to duty and God. The feeling which is a mist or a drop in most minds has gathered fulness in a more active and more elevated mind, and breaks out in a fountain. In almost all cases, these may be mere little springs, and not pure at that; but they are none the less springs of truth, and springs caused by God's laws in the nature of man. They may be mere springy places in human history

full of the feeling that there is duty for man, and that there is Deity, but pouring out no right knowledge of that duty or of God. But still the fact abides, a grand fact, a simple result of God's laws, that the water of life saturates the soil of humanity.

If you scoop out a hole in a place where water springs to the surface, but forms no fountain, you may perhaps dip up only muddy water; but it is you that make the water muddy. So, in the false teaching upon duty and faith, which we see in the less enlightened fields of history; there was feeling in that soil, which God caused, though priest and philosopher may have muddied it in reducing it to theory and practice. It is very much to have the human mind full of the feeling of duty and of Deity. It shows that God has made man so that this feeling must come in him as his mind grows and gains. The rain descends as upon a desert: the lessons of God, in the world and in life, are lost to sight in impressions which we cannot trace; but these impressions gather, and at length show themselves in the saturation of the whole mind and surface of life with religious feeling. The history of mankind is full of places where the water of life springs to the surface, though it fail to give a clear flow. Paul found this the case in Athens. The Greeks had much disposition to religion, though they had so little of the pure knowledge of the true God. Conscience and faith come to the surface of humanity, though so little acted out and thought out in a good way. All over the world, there is some sense of duty and some religious feeling, wherever the human mind acts enough to show its tendencies.

And there are some real springs of truth breaking out in souls who have deeper feeling and more thought than the mass; in which we see, beyond question, the right action of conscience and the true exercise of faith, a real flow of the

water of living truth. The best men, under every form of tolerably enlightened religion, have been such springs of truth, though in hardly any case have these springs poured forth pure truth. The great Hebrew teachers, some of the Greek, Roman, and Oriental teachers, and many Christian teachers, have been such springs of truth; some less, and some more pure. We find utterances of conscience and of faith which are as pure as human conception can well be. We find other utterances, which are truth, with some mingling of error. But everywhere it is evident that the plain truth of good and of God has come into the heart, and is breaking forth from the mind. As you see that a spring is a spring, and readily ascertain that it is a spring of water, — though the water may be muddy, or, if clear, may be impure to the taste, — so do you see without difficulty, that the mind of the prophet, philosopher, or lawgiver, is a fountain of truth, though the utterance of it may not be clear, or, if clear, may not be entirely correct. The activity of conscience and faith is evidently a good flow of truth; though in it some error, or even much error, may mingle. In this way it becomes wholly evident that plain truth does come among men, as springs of water come on the face of the earth.

I have assumed that plain truth is truth of conscience, and of faith in God. Whatever elaborate truth may be, the plain truth for all souls, — the plain truth of God, — is, that we must do duty and serve God. We leave behind all the systems of doctrine, or rather we do not come to them. They are the spring-houses which men build by speculation over the springs. They are no part of God's plain requirements. If they are God's requirements at all, they are, at least, not plain. The plain requirements are to do good and to love God. In the language of the Hebrew prophet, "What doth the Lord require of thee

but to do justly, and to love mercy, and to walk humbly with thy God?" Or, in the words of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

This is the plain truth of God, which is to the soul what water is to the body. It is this which God causes to come into the mind of man, as he sends rain on the earth. It is this which breaks forth in the best men, everywhere and always, — a fountain of living truth. It is this which we can recognize and accept merely by understanding it, as easily as we recognize and accept water from a spring. It is this which we do recognize and do accept in all who seek to do good and to serve God. It is this which we ought to recognize and accept, wherever it may appear, as the plain truth, revealed by God himself to the minds of men. It is this on which all depends, — all the life which a perfect law can point out, and all the life which prophecy can anticipate.

This plain truth of God comes to mankind all the time for ever from God himself. They may be slow to comprehend and to obey it; but God none the less sends his rain of heavenly impressions on the conscience and heart of men. When they do comprehend and obey it, all ascription is to be unto Him who made the soil of the mind, and caused fountains of truth to break forth in it. The nature of things in the soul and in the soul's world, as God has made this, is that to which all pure knowledge of plain truth is due. There is no second or third god at the bottom of the fountain, not even in the minds of Moses, Isaiah, Jesus, and Paul. The spring is no miracle, not even when it pours out a full stream of the pure water of living truth.

It is an instance of God's way with man, just as the famous spring of water is an instance of God's way in nature.

It is from ignorance of the way in which God sends inspiration somewhat in all minds, and causes many springs of truth to break forth, that men suppose there is a special supernatural origin for the Hebrew and Christian fountains. God himself, by the influence of Spirit which he himself is, is at the bottom of these fountains, the source of truth and of life in all of them; but that is all. Is not that enough? And that, we bless God, is the case with all, — with even our humblest fountains. It is the case with our merely springy places of thought and of life, where we feel after God, if haply we may find him. He is our inspiration; and from him is all our knowledge of truth. If we know little, it is from him. Our guesses are elicited by his suggestions in the life he gives us, as the vapor is lifted into the sky by the sun's heat. Our first thoughts come from those hints, as the drops of rain form in the clouds which float across the face of heaven. Our lasting impressions arise with the recurrence of these thoughts, as the many drops make the shower. Our deep conviction and feeling come from these impressions, as the descending rain fills the spring. Our clear faith and pure force of spirit are the outbreak of a fountain which he has filled. We all, along with the world's great men of faith and grand masters of pure vigor of spirit, depend on God's universal presence and inspiration. He is the sole miracle; and he is this divine source of truth to every soul. The one cause is the universal inspiration of God. The one result in all is the plain truth of God, the action of conscience and faith in the conduct of life and the growth of religion.

The teachers of doctrine, who build their houses of dogma and ceremony over the famous fountains of Hebrew

and Christian history, who make a special Holy Ghost the god of these fountains, and say that all other fountains have no god at all, get far away from the facts of plain truth. They put their system for truth, their spring-house for the spring. They fail to see how simple plain truth is, and how naturally God causes it to come into the mind of man. They have no suspicion of the way his laws make it to gather in human hearts, and to break forth from the deep places of conscience and faith. They do not see that Moses and Jesus are only wonderful fountains of that water of life which God has put into humanity as he has put vapor, clouds, rain, and springs into the physical world. They think these marvellous springs are miracles, and that all other springs are nothing. They build their spring-houses, — Romanism, Episcopalianism, Orthodoxy; and each church says the real miracle-fountain is under its house of faith. They used to tear down each other's houses, and doom each other to hell for not building over the right spring.

Look at them. Highest up on the stream of Christian truth is Romanism. Next below is Episcopalianism. Next to that is Orthodoxy; and below that are Universalists, Unitarians, Spiritualists, &c., camped out almost anywhere that they find a chance to dip a cup into the stream. Romanism has the most of a building, more church and more authority than any of the others; and they think least of all of the plain truth which needs no building to make it flow.

Episcopalianism joins on to Romanism in the high church, and to Orthodoxy in the low church, and is quite a building; but no more necessary than the other to keep the spring in full flow. Bishop Colenso has dug a well behind the Church, and finds that the water of life, the plain truth of God, dips up very good indeed, just as well as under

the church-roof. The church-keepers have prosecuted him for digging his well; but the Queen's Judicial Committee have decided, that there is no law against getting good water wherever you can find it. So papers have been passed round for the clergy to sign, which say that the Bishop's well has no water in it at all; and the scientific men have been asked to sign a paper declaring that a well can't be dug at all: but God's plain truth comes all the same, spite of the votes of priests; nor does it come under church-roofs alone, but to all who earnestly seek it. Episcopalianism can have all it wants; but it cannot keep it to itself.

Orthodoxy is much less of a building than the others; but the keepers of it claim that they have built just where all the springs meet, and where the stream runs most full and pure; and they are perfectly sure, just as sure as if they knew it, that their building keeps the stream and makes a house for the god of the fountain. True, the water comes up outside of their walls in great abundance; and half the people dip it up outside, and do not know the difference. Mr. Beecher found the venerable old building gloomy and unwholesome to stay in. He is clear out on the lower side, where the stream flows out into the camping-ground of the liberals. He goes all the way down among the liberal camps, and dips up good water with the cups of Channing and Chapin, or even of Parker and Emerson. Now and then, he tries to get as near as he can to his old Orthodoxy; but, if he runs in a moment, he runs out again in a shiver. Most of the time, he only tries to get under the shadow of Orthodoxy; but even that he does not like. He sees the sun of human progress high in the heavens, and the stream of plain truth flowing on in the open light; and he likes to go along its banks, anywhere that he can dip a cup of water for one of God's little ones.

The old buildings will stand a good while; but they can no more hide the water of life. The fact of plain truth is not revealed by God to a few to be kept, but to all hearts and all minds. Any one can see what plain truth is, and how good it is; and can keep it as God requires, not in Romanism or Episcopalianism or Orthodoxy, but in the heart and in the life.

That is a significant word to the woman of Samaria, that the words of Jesus should be in her a well of water springing up unto everlasting life. True words dig down into the heart of man, and strike the springs of conscience and faith. They dig down to that effect of God's presence in the soul which we call inspiration. They call forth out of the mind itself the flow of feeling and conviction. They open the deep fountains of clear faith and pure spiritual life. But see how men have misunderstood all this. Their idea has been, that the well in the soul is merely a place in which to keep holy water got from the church miracle-springs. Such a thing as a spring at the bottom of this well is not to be thought of: it is rationalism and sin. If one comes there, its water must be stopped out with church-cement. If a man digs deeper than other men, and finds more and more water, and really has what the words of Jesus referred to, — a well of pure truth in himself, — the churches pronounce his case hopeless.

But the fact remains, that all true teaching digs down to the springs of plain truth in the soul of man; and that all good words of true teachers are to be used in building up the sides of this well, not in stopping out truth at the bottom. This also is a fact, that we must seek and obey truth in order to have it in good flow. We must dig our well of thought and belief by earnest study and earnest love of plain truth. We must dig down in the place of

conscience and faith: it is there that water is to be found; not in the dry places of speculation, nor in the stony places of dogmatism. We may use, and will use, the good words of prophets and apostles, and of the Master of faith, in the walls of our well; but we must first make it as deep as possible, and be sure to have a clear spring at the bottom. For the spirit of truth received in the soul, and breaking forth in conscience and faith, is the true life which is the gift of God, the gospel of Jesus, and the need of the world.

"RELIGIOUS PERFORMANCES"

(ONCE MORE).

AN article appeared in the June number of the "Monthly Journal," entitled "Religious Performances," in which the author endeavored to show that spiritual life could be most successfully cultivated in the soul and in the church, independently of forms. So far as the article produced any effect, it must have been to destroy all respect for all sacred rites, for periodical worship as such, and for the manifold and thoroughly tested Christian appliances in the use of which the soul forms habits of reverence, aspiration, and trust. It is but a repetition of the attempt, now frequently made, to show that forms are inimical to life,—are not its necessary expression. But, in fairness to the author, he should be allowed to define his own position.

"Perhaps I am a Quaker," he says, "and something more. 'The Spirit giveth life;' and life is the main thing.

"'But shall we not have forms?' Yes, if we have life, it will be sure to manifest itself; and the manifestation of

life will always be in some form or other. Never trouble yourself about the forms, but seek first, last, and always, for *life*, and all other things shall be added. I only pray that we may have *life*, and that we may have it more abundantly. This is the one thing needful for all our churches. We have machinery enough: the power to drive it must me into our souls from God out of heaven. All the form we have without life is only so much more death.

"But only the Spirit giveth life. (I mean *the* Spirit, with a capital S.) Many a man and many a church may have put life into a form: but neither man nor church ever got life out of a form; for a form has no life to give.

"If there are those who defend rites and ordinances as positive commandments, . . . to such I say, Go your ways in peace; eat your celestial saw-dust; make no wry faces, if you can help it; pronounce it manna, and be blessed. Have I not also fed on the same, and found life in spite of it?

"If for babes in soul it is necessary that they should steady themselves in part, while learning to walk, by taking hold of some ordinance or rite or form; or if some of the family are weak, and can walk better by the help of crutches,—let us even join them in thanking God for the strength which is made perfect in weakness, and let them know how rejoicingly they are welcomed as fellow-travellers Zionward. It still remains true, that no crutch gives strength, though weakness may lean upon it, and, while leaning, may receive strength. Legs and feet, in good running order, are better, for all that; and, for those who can use them, they are an all-sufficient 'ordinance,' of the very divinest divine appointment. Happy the child who has outgrown leading-strings, and who can balance himself without a chair! Happy the man who is independent of a crutch! . . .

"But forms give no strength. If there should seem to be a sense in which this is not wholly true, that is precisely the sense in which I wish to affirm it as *most* true; and should a thousand dear and devout brethren and sisters in the precious faith declare that their experience contradicts this, then I must make so bold as to contradict, if not their experience, at least their way of reporting it. Confronting them in love, I must say, No: you have received life while using forms, and sometimes in spite of forms, but never *from* forms. . . .

"Herein lie the folly and the danger of all human contrivances to invigorate worship. They are meant well; but they fail, and turn to positive mischief, because the tide of attention will set toward the artificial sign rather than toward the thing meant to be signified. . . .

"While bewildered multitudes are seeking vainly for the true religion, the true salvation, the true Christ, and the true heaven, in creeds, authorities, ordinances, churches, sabbaths, sacraments, sanctuaries, Bibles, and the saying of prayers, — as though these could give life, — what do we more than others, what do we but add to the Babel of noises, if we can only say, 'See! here is more of the same sort; here are improved models of the same machines for grinding out faith and worship: we offer you another set of forms; we issue an improved edition of the Gospel of Outwardness'?"

The idea that runs through all these extracts is, that the Holy Spirit, the life of God, comes into the souls of men in the normal state, most freely and spontaneously, independently of forms; that it abhors and shuns forms; that the very air is full of spiritual life, which is seeking to incarnate itself in man, if it can do so without the aid of symbol or conduit. But the moment an attempt is made to "prepare the way of the Lord," or to open the soul to

the Spirit's flow by impressing it through the bodily senses, it is frightened away. According to the doctrine of this essay, it is as impossible to represent spiritual things by forms and symbols, and thus to assist the soul, as to bottle up the hues of the rainbow for a microscopic examination in the parlor. It is quite time that the groundlessness of this flippant style of talking about the incompatibility between spiritual life and forms was fully disclosed, as it is exerting a very pernicious influence over many minds.

Would it not be well to let Nature teach us? In her domain, do we discover that life is afraid of forms? Does it dodge about, eluding expression? Has she not a very quiet yet most effective method of disposing of forms after life is extinct? Are lifeless forms so numerous as to be troublesome? Is it so easy to mistake a dead form for a living one, that it is necessary to assure people continually that there is a difference between them? Is he susceptible of harm from the misapprehension, who could mistake a mummy for a living man? Does Nature teach aught of an abstract life-power or principle? Does she even hint of any kind of life that is independent of forms? What is life in Nature but the power that is continually organizing the elements? Has it any other function? Does it render any other service?

Or what should we think of the man, who, complaining that his vines and trees were in an unhealthy condition, and produced inferior fruit, on being advised to graft and prune and cultivate them according to their known nature and wants, should reply, "I never trouble myself about forms; I do not believe in forms: I only pray that my garden may have life, and have it more abundantly"? Or of the emaciated and staggering invalid, who, on being advised by his physician to take the proper remedies,— a nutritious diet, and needful and regular exercise and

rest,— should reply, "That is not what I need; you do not understand my case: I only pray that I may have life and strength"?—as though his collapsed and wrinkled skin could in some mysterious manner, and in defiance of forms, be distended with vitality as a life-preserver is filled with air. Or what should we think of him who should demolish the battery, and cut down the telegraph, exclaiming, "Never trouble yourself about forms; I am independent of such human contrivances: I demand my message"?

How is a dormant intellect quickened? Do the languages and the sciences, all unheralded and unsymbolized, march up, and flood it with a knowledge of themselves, and surcharge it with life and power? Can intellectual life be taken like a dram, or passively received by the quantity? Are any suddenly aroused from mental stupor, surprised to find themselves eminent scholars and philosophers? Would the aspirant for academic honors, he who was diligently seeking for the highest experiences of the intellect, show himself a very Solon, if, on being directed to give his attention to language and science, to apparatus and cabinets, to commune with the ablest men of the world through the symbols of their thoughts and the facts they have discovered, he should reply, "You utterly misapprehend my purpose: having seen the folly and danger of all human contrivances for invigorating the mind, I shall not trouble myself about forms, but simply pray that I may have intellectual life, and that I may have it more abundantly"?

It may at least be doubted whether he would be commended for his wisdom. But why not? Cannot God fill and inspire the intellect as well as the heart, independently of forms? Indeed, is not the intellect the door through which God himself seeks to approach the soul? Is there any thing in nature or human experience analogous in the

least to this new method of filling the soul with "power from God out of heaven"? One would suppose that questions like these would suggest themselves to those who are so very fearful that the dead will be mistaken for the living; who exhort us so earnestly to disregard religious forms, and to seek, first, last, and always, for "the descending life."

Let us suppose a case. A blind and deaf mute has lived for thirty years, surrounded by the very sweetest Christian influences; but so many avenues to his soul have been closed, that no attempt has ever been made to impart to him an idea of spiritual things. He has never been injured by any "human contrivance for invigorating worship," or human "machines for grinding out faith;" and yet he is as susceptible of all those influences that come to the heart independently of "human contrivances" as any person. Now, the question is, not what God *can* do for a soul, but what he *does* do, and *how* he does it; and I would ask the author of "Religious Performances" if he has any reason to suppose that he would find this unfortunate man filled with "the descending life," or that he had the faintest conception of spiritual things? What, in his case, of "the power" that "comes into the soul from God out of heaven"? Furthermore, if the author of that article is a religious teacher, I should rejoice to see him test upon this unwindowed soul his theory of the mode of receiving and imparting spiritual influences. He is the most proper of all subjects on whom to test it. He can be filled with "power from God out of heaven" as full and as easily as any other person, if forms are only hinderances to the Spirit's copious flow. Let him take his seat beside him, and ascertain how much he knows of God, of a true spiritual experience. He will have no occasion to use language; for it is a form, and its use an observance,

both of which are to be discarded as "crutches." He will not need to go through "the motions;" for they are only signs of life, or symbols of thought, and are not what he needs, but life itself. Like "ordinances, churches, sabbaths, sacraments, Bibles, and the saying of prayers," language and gestures are only the signs of ideas, and "belong to the Gospel of Outwardness" which is to be rejected. Now, how much of the life of God has this unfortunate creature? What does he know of "the gentle inward constraining"? I would not say that he knows nothing; but, according to this theory, we should expect to find him the *very highest type of Christian.*

This illustrates the utter fallacy of supposing, that it is desirable or possible to dispense with the forms or symbols of ideas, or of historic facts, or of divine influences. The whole difference between the mental and spiritual conditions of the person in the case supposed, and that of the most profound and devout Christian philosopher, results solely from the use of forms and symbols, and almost wholly from "human contrivances."

But ordinances are condemmed: they are contemptuously styled "crutches," "leading-strings," "chairs by which babes in soul steady themselves while learning to walk," but of which men have no need, and, for themselves, ought to be ashamed. But what is the ordinance of the Lord's Supper? It is confessedly the sign of a great historic fact. Are the six letters which make up Christ's name any thing more? I do not doubt that that name has thrilled and inspired our brother many, *many* times; I do not doubt that its manifold and continually multiplying suggestions have been the themes of his holiest meditations, and occasioned the sweetest and loftiest aspirations he has ever experienced. But why? It is only a form, an "artificial sign of the thing meant to be signified," —

nothing but ink and paper. On what principle does he cast aside the bread and wine, as unmeaning, if not actually pernicious, and still use the ink and paper? He talks much of the Spirit, and wishes to have the word written with a capital S; but what does he know of the Spirit more than the poor mute in the case supposed, except what he has learned of it from the signs and mediums through which it has been communicated to him? And why insist upon the capital S? It is only a sign: it certainly "belongs to the Gospel of Outwardness." It is a "crutch," a "chair," something "to lean upon." Baptism is also rejected as an ordinance without "religious efficacy," because it "belongs to the Gospel of Outwardness." Has our brother made the printed Sermon on the Mount, the real ink and paper, a part of the "Gospel of Inwardness"? And, if he accepts the ink and paper because of their representative character (and that is their sole value), on what ground does he reject the bread and wine of the sacrament, and the water of baptism? Are the ink and paper not quite as much of a "human contrivance for invigorating worship"? Are they not as much of an "artificial sign of the thing meant to be signified"? Will our brother tell us how he can impart to another any idea of God, or Christ, or the Holy Spirit, or the descending life, without an "artificial sign of the thing meant to be signified"? Ah, yes: that word "Christ;" the sacrament that speaks of his death; baptism that signifies the inward vow of consecration to him; that capital S,—are strong and helpful crutches to the weak souls that are fainting on their way to the fountain of life. But is it not rather ungracious, after finding our way to the very summit of the Mount of Transfiguration, and experiencing the blessedness of being with Christ, to turn about in our "glorious self-consciousness," and insult the guides he furnished

for our ascension, without whom the blissful height had never been reached?

But the author speaks of "bewildered multitudes who are vainly seeking for the true religion, the true salvation, the true Christ, and the true heaven in — Bibles." In this I find less from which to dissent. I should think that "Bibles" would "bewilder" the "multitudes" exceedingly, that were thus seeking; and that, the greater the number, the more complete the bewilderment. I am somewhat "bewildered," however, by a logical inference. If they who seek for the true religion and the true Christ in *the* Bible are "bewildered," because they seek where they are not to be found (which is obviously the doctrine of the essay), then, of course, "the true religion and the true Christ" are best known to those who have had no Bible to "bewilder" them. Perhaps the South-Sea Islanders, and the tribes of Central Africa, may yet send missionaries to teach us "the true religion and the true Christ." But will the author of "Religious Performances" tell us where he obtained any knowledge or conception of Christ, or of the Spirit with a capital S, outside of *the* Bible?

Again: the notion that the life of God comes into the soul most freely, without method or symbol, belongs to the *old régime*, and *not* to the new, as the author intimates. It is utterly subversive of the doctrine of psychological hygiene, — of the consecutive and orderly development of the soul, according to the well-known laws of its being. It is one of the vagaries of the revival system, which fosters the hope of reaping without sowing, and encourages the belief that the relations between cause and effect do not prevail in the realm of the Spirit. It divides, arbitrarily, the mental from the spiritual faculties, and prescribes for the former according to *one* system of practice, and for the latter according to a *very different* one. It recognizes

a responsive or recuperative power in the intellect, which makes it a proper subject for educational processes, but none in the soul. Only "power from God out of heaven" will answer for this, as though the power that makes the evening prayer of childhood, memorized long before its meaning was fully comprehended, and repeated a thousand times, — the "Peace-be-still" of riper years, — were not "from God out of heaven" as truly as though it had been miraculously and authoritatively breathed upon the turbulent sea of the soul, instantly producing a "great calm." Is it generally believed that the earth is receiving more or less "power from God out of heaven," since the theory of a perpetually evolving and rising life from inferior forms was substituted for that of its sudden creation and completion?

Is the intellect less divine than the heart? — less in need of divine inspiration? This is the *old* doctrine. But Liberal Christianity represents *all* that is essential to humanity as divine, and fosters and encourages every instrumentality which truly educates it. Law, literature, science, music, beauty, art, are expressions of the Infinite Mind, which widen and deepen the spiritual sense. Liberal Christianity teaches that the education of *all* the human faculties is necessary to wholeness and symmetry of character. Cultivate the emotions alone, and we have piety without principle, intelligence, or stability. Cultivate the intellect alone, and we have a stoic who is about as much like the loving, hating, — laughing, weeping, — reasoning, worshipping, — believing, doubting, — hoping, despairing creature God made and called a man, as a marble statue. Cultivate both alike and thoroughly, and we have the very highest type of character.

Now, is not one system of practice applicable or inapplicable alike to *all* the faculties of our immaterial nature, to

the head as well as to the heart? If we should be chary of form and symbol and expression, while seeking to awaken in our souls a deeper and truer interest in spiritual things; if we should abhor and avoid all "human contrivances for invigorating worship," all "artificial signs of the things meant to be signified," while seeking the highest spiritual knowledge and experience,—should we not, by parity of logic, extinguish our sight or retire to a dungeon to increase and intensify our love of the beautiful? Should we not discard books, instruments, cabinets, apparatus, teachers, and all the symbols and depositories of thought, as dangerous "human contrivances," and closing our eyes, and stopping our ears, depend solely upon "power from God out of heaven" as the best means of superinducing a high mental culture and experience, and of exciting a truer appreciation of music?

But we are told that "many a man and many a church have put life into a form: but neither man nor church ever got life out of a form; for a form has no life to give." Precisely how it is that a form into which life is put, has no life to give, is not very clear. It is a specimen of reasoning not highly creditable to a teacher of teachers, and a reformer of reformers. But it is not true, either as a scientific or theological statement, that a form has no life to give. In the entire animal and vegetable kingdoms, form is the sole depository and expression of life; and, instead of being unable to impart it, nothing else can impart it. This will not be denied.

Again: though springs do not *create* water, they furnish it notwithstanding; and yet, if the author had advised us to trust to the falling dew, or to the moisture that is borne about on the wings of the wind, instead of the ever fresh and flowing fountains which "human contrivance" has made available, he would have evinced as true a compre-

hension of our convenience and necessity, as when he attempts to teach the soul's independence of forms. Thought is form in one sense. It naturally takes form. It can neither fully comprehend itself, nor make itself understood without. There is no way in which thought can be preserved or transmitted, or nature or history studied, but in symbols. Indeed, history, Agassiz's museum, and the multiplication table, are "artificial signs of the things meant to be signified," — "human contrivances" for enlightening and invigorating the mind. It is very doubtful whether we can think independently of forms. As soon as we begin to reason concerning God, heaven, or the human soul; justice, purity, forgiveness; light, electricity, or attraction, — our thought takes form. We judge of the immaterial by the material. We reason from the known to the unknown. What we believe was suggested by what we know. Faith or speculation would be impossible without knowledge. It is the testimony of all the blind from birth, that they have not the faintest idea of colors, and for the obvious reason that they have no criteria by which to judge, no knowledge upon which to base an opinion. They cannot, therefore, reason concerning colors. So, he who teaches that we can meditate more correctly and more profitably upon sacred things as mere abstractions; upon God, heaven, spirituality, purity; or aspire more earnestly and truly to a high type of Christian character; or seek more successfully "the power that comes down from God out of heaven," independently of forms, symbols, sacraments, ordinances, sabbaths, Bibles, hymns, and the saying of prayers, and numberless other "contrivances" which experience has shown us do "invigorate worship," do excite and foster the spirit of reverence and true piety, — labors to upturn the very grounds of human consciousness, and therefore butts againts Gibraltar.

Why not ridicule the soldier, who, weary and faint and foot-sore, is actually nerved by music and the advancing flag to one more furious charge, for which, without the fresh inspiration of shout and song and symbol, he could no more summon strength than he could make a world? Or when he returns from a Southern prison, and his manly breast heaves as he comes in sight of the dear old flag, and, from patriotic devotion, he sheds tears upon it, and kisses its sacred folds, why not tell him that it is only bunting, — the merest form? — that *true patriotism* is what he needs, and *not* this very "artificial sign of the thing signified"? Or when he has been in the service two or three years, and a friend visits him, bearing the likeness of his wife and child, and a score of precious reminders of the loved family and home; and as his bosom swells with emotion, and the great manly tears of affection fall while he presses that likeness to his heart, and we see that his inmost soul is stirred, — why not tell him that he is very foolish, that the likeness is *only* pasteboard, a mere form, a "human contrivance to invigorate" affection which "has no life to give"? Why not tell him that it is not letters or likenesses or remembrancers of *any* kind that he needs; that these all belong to the "Gospel of Outwardness;" that he is simply "to pray first, last, and always," for the feelings of the *true husband* and *father*?

Let us substitute the words "patriotism" and "affection," for the word "worship," and see how the philosophy of our author will appear. "*Herein lie the folly and the danger of all human contrivances, banners, transparencies, music, songs, drills, reviews, letters, likenesses, love-tokens, to invigorate patriotism and affection. They are meant well; but they turn to positive michief, because the tide of attention will set towards the artificial sign, rather than towards the thing meant to be signified.*"

Now, if I were sure that the men of the Unitarian denomination, if they were in the Federal army, would really be in danger of mistaking the flag of their country, or the likenesses of their wives and children, for "the things meant to be signified," I should feel it to be very important to assure them that the bread and wine of the communion are *not* the literal flesh and blood of Christ; nor the baptism of water, the washing of regeneration and the renewing of the Holy Ghost. But, as I am inclined to think they could make the necessary distinction in the former case, I should apprehend no difficulty in the latter.

And if the flag *is* valuable as a symbol to the most patriotic soldier; if letters and likenesses and various mementos *are* dear to all loving hearts, because they invigorate affection, — "human contrivances" though they are; if thought can be preserved and truth best studied only in form and symbol; and, moreover, if the sole yet unspeakable difference between the savage and the philosopher results from the latter having learned to interpret the signs through which alone the thoughts and events of the past, the laws of nature, the facts of science, and God himself, are revealed, — surely he has a difficult task who would persuade us, that in defiance of all the methods of acquiring a knowledge of other subjects, and of entering upon other joyful experiences, the soul that is seeking the true religion and the true Christ has only to discard all "human contrivances," to close all the avenues of ordinary approach to itself, and, resigning itself to the inward constraining, wriggle right into the very highest spiritual condition.

The air is full of electricity; but he alone feels the current who connects himself with the battery. The principles upon which the science of music is based are abstractions; but he alone feels the inspiring power of

music to whom it is borne by the instrument or orchestra. So there are places and special "human contrivances" through which divine influence pours, — conduits of the Holy Spirit. No fact is more legitimately deducible from church history, or truer to our individual experience. The Holy Spirit may not come to *all* through its appropriate channels, as the paralytic does not feel the current the battery sends forth, as the unmusical soul receives no inspiration from the organ; still it remains true, that the only place where we are certain of finding the electric current is at the battery, or music, at the place where it is made.

We are shocked by the remark of an Episcopal clergyman of Boston, that his church was "the temporary residence of the Deity." It seems coarse, irreverent, and materialistic; and yet, to the soul that is seeking to know more of God through worship, it approaches nearer to the central truth of Christianity, and is more in conformity with universal Christian experience, than this modern notion that God is everywhere in *general*, but nowhere in *particular;* and that there are no certain media of divine influence. "The Word was made flesh" because it could do vastly more for the world through a *form*, — a physical medium; and though some esteemed Christ as "a root out of dry ground, in which there was no comeliness," others sought him, followed him whithersoever he went, and were blessed by touching the hem of his garment. The reason that all were not blessed alike was *not* that the medium was imperfect or unnecessary, nor yet that those who were not attracted to him received spiritual quickening they knew not how or where, but all were not alike receptive.

Finally: unless dogmatic flippancy is evidence of spiritual mindedness, I shall still believe that divine influence is better sought and more certainly found in systematic

services, in the reverent use of forms and symbols from which a large majority of the ablest and most devout in all Christian communions have, according to their own testimony, derived great profit, than by passive absorption, or the freaks or spasmodic efforts which fancy or frenzy might suggest. I shall still believe, that the purest, the most lovely, and Christ-like souls, and the most earnest and successful laborers through all the Christian era, have been those who believed most profoundly in the church as among the greatest of human necessities, in institutional religion, in ordinances, in the Sabbath, and the numberless "human contrivances for invigorating" faith and worship. I shall believe, what the author of "Religious Performances" would be rash to deny, that the hymns and prayers of childhood, repeated frequently, but not always, as a mere form, have, nevertheless, in numberless cases very greatly influenced all the subsequent life, by assisting the mind to form the habit of acknowledging its dependence upon God. Shall the little evening service be universally abandoned, because it is sometimes, perhaps frequently, only a mere form? Do we not know that the heart is often brought into perfect sympathy with sentiments by compelling the lips frequently to express them?

We need not *less* but *more* and *better* religious forms; and as showing that it is as possible to become as formal without forms as with, and to die the fastest, and to become the most lifeless of all Christians, while relying exclusively upon the Spirit with a capital S, it is only necessary to refer to the Quakers, who are so formal that they do not know what a religious form is, and so dead that they would be horrified at the thought of a resurrection.

THE JOURNAL OF A CANDIDATE.

(Continued.)

CAMBRIDGE, Jan. 19, 1864.

I WAS tired last night, and I fear that my account of a misanthropic companion partook too much of his own irritability. A sound sleep has restored my good-nature, and it would now require an effort to speak disrespectfully of Satan: indeed, I cannot account for the entire change in my mood, without employing the hypothesis that I have revisited the —— family in my dreams. It was late when I reached their house on Saturday evening. Noting the stateliness of the mansion, I went in with many misgivings, expecting to encounter so much ostentation and patronage that I should be constantly perplexed; but all fear vanished the moment I saw the beaming face of my host, and heard the cheery tones of his hearty welcome. Although his hair is a silvery gray, and his weight cannot be less than two hundred pounds, he insisted upon carrying my overcoat and carpet-bag up to my room in the third story, where he staid in the hall until I had made a hurried toilet. Then he escorted me down to the supper-table, where the family, including several tall sons and blooming daughters, were waiting for me as considerately as if I were a minister settled over a parish as large and prosperous as their own. I sat down to that cozy table, spread with tasteful and simple abundance, with an eagerness and confidence which made me question my identity. The household won my affections in a courtship of less than five minutes. "There seemed to be pools of honey about their hearts which lubricated all their speech and action with fine jets of mead." They drew me out with questions concerning Mary and our children; and I told them so many of

little Robbie's quaint and comical sayings, that, eating with the rapidity of pleased listeners, they had finished the meal before my traveller's appetite was half satisfied: but I was encouraged to go on until "I had rattled off some of my most excellent absurdities." Finding that they liked stories, I told about a wild girl, now a famous artist, who, when at a boarding-school, wrote on a card at church, and passed it to her companion, very much to the horror of an officious deacon, who arose from his seat, and, approaching the offending maidens from behind, shook them gently, saying, in one of those awful whispers in which deacons indulge, "What would your parents think of you if they could see you now?" Of course, the girls were indignant, and burned for revenge until they secured it. Morning and afternoon did Miss —— attend services with novel punctuality, until, one day when it was warm and close, she had a satisfaction as vast as that of Wellington at Waterloo, when he put up his field-glass, saying, "The day is ours: let the whole line advance." The unfortunate deacon had succumbed to the heat; and his relentless foe waited until his chin rested heavily on his breast, when she tiptoed across the church to his pew, and, shaking the astonished dignitary by his sacred shoulders, whispered very distinctly, "What would *your* parents think of *you* if they could see you now?" This amused the whole circle. Even Mrs. ——, who is saddened by the death of a favorite niece, came near joining in the merriment: for I saw what Curran would have called "a fine smile rippling the broad Atlantic of her countenance." But, stout as she is, she retains all the delicacy of expression which marks a refined woman.

Sunday was a happy day. Having nothing at stake, I spoke, with considerable freedom and ease, of "erroneous views of death," and the "victory over sorrow." The only

drawback from my belief that I succeeded, grew out of the complimentary remark of a lady who had requested an introduction. She said, "I assure you, sir, that we have been highly *entertained* to-day." Some persons choose singular terms to express their appreciation of solemn themes.

In the evening, we had sacred music in the parlor; and then Mr. —— gave me a little sketch of his business-career. It seems that, besides his own store, he is President of a bank, and Treasurer of a manufacturing company which employs hundreds of men. He is as vigorous and decided as he is genial, making me think of what Perthes told his wife: "I am persuaded that I am a man born to turn my own wheel and that of others with energy." Yet he is devout and tender; for he had the manliness to read the Scriptures before asking me to lead in their family prayer; and he asked the blessing at the table, although there was a minister in the house. At the Soldiers' Hospital, which we drove to on our way home from church, an armless man told me that no priest could have comforted him as Mr. —— did the day after his second amputation. He said, "The good man bent over me in prayer; and, as he prayed, his warm tears fell on my face, so that it seemed as if mother had come back from the heaven where she has been these fourteen years."

Monday morning, Mr. —— asked me for the check which the Treasurer of the —— Society had called to give me the evening before, saying, "I will cash it for you." I gave it to him, and soon received a roll of bills. Presuming that a man of his accuracy could count out twenty-five dollars correctly, I put the money in my pocket-book without looking at it. When I bought my railroad ticket, the roll seemed rather large; and this led me to examine it as soon as I took my seat in the car. Instead

of twenty-five dollars, I had fifty. The ride back to Boston was a blissful one: I bought a daily paper for the first time since I left W.; but I scarcely cared to read it, my mind was so busy with little plans for the use of the money which had been given in such a delicate way. At once I determined to send thirty dollars to Mary. I met a man from W. on Saturday, who said that she looked somewhat pale and weary; and I know it is not merely anxiety and loneliness: she denies herself too much, there are too few hearty meals, and too many "reconsidered dinners" in her bill of fare. Besides, I know that, if the small quantity of coal which remained in our cellar when I came away has held out to this time, there must have been days when she kept the children in the kitchen, instead of using the sitting-room. It grieves me to think that I cannot provide a servant-girl to relieve her from constant drudgery; but, as it is, we must be content with a woman who comes in every Monday to do the washing. Mary never complains; but, now that I am in luck, she shall take a rest by having a girl for at least a month.

CAMBRIDGE, Jan. 25, 1864.

Yesterday I began my candidating in earnest. The pulpit at —— is by no means a very prominent one: and yet I confess that it has its attractions for me; and I was glad to have an opportunity to preach there for two Sundays. The committee-man, at whose house I was made very comfortable, so far as relates to my bodily wants, was quite severe in his criticisms of some of the ministers who have candidated there lately; and so were several members of the parish who dropped in to see me in a state of comparative repose before they should be called upon to judge my manner while in action. They sneered at good Mr. ——, a most cultivated and spiritual-minded man, whose

"ignorance of the world" had amused them exceedingly. It is true, that, as Sterne said of his father, "he suspected no one: so that you might have cheated him ten times a day, if nine had not been sufficient for your purpose;" but as I had seen him in Boston Saturday afternoon, and he had said many cordial and grateful things of the very men whom I was soon to meet, and who enjoyed ridiculing him, I could scarcely conceal my indignation. As I knew that young ——, who has told me confidentially of his call to the great parish in the city of ——, had preached in this quiet town, I availed myself of their ignorance of his future prosperity by inquiring how *he* impressed them. They were unanimous in declaring that he made no impression at all, and predicted his failure in the work of the ministry. But the best judges are not infallible. Even Garrick considered Mrs. Siddons's early acting a failure; and, when re-engagements were discussed, he said, "Let her go."

Sunday morning I rose early, according to my custom on Sundays, and after earnest prayer that I might not deserve the old sarcasm, "Preaching, for the most part, is the glory of the preacher to show himself a fine man," I looked over my manuscripts so often that the sermons were nearly committed to memory. To avoid painful indecision, I had brought only four discourses with me: of these, two were somewhat ambitious in their style, and two were simple and earnest rather than showy. I acknowledge an hour's struggle; but, at last, I selected the latter two. We had no family prayers; and at breakfast Mr. —— was continually giving me such hints about my voice and manner as made me understand, that, in the services of the day, I was not to declare unto him the whole counsel of God, but he was to bring me to his own standard of pulpit oratory. The vestibule of the church was thronged

when we entered; and I overheard some conjectures about my age and ancestry. I ascended the pulpit-steps with an awkward consciousness that several hundred persons were receiving their "first impressions." Immediately the most oppressive diffidence beset me, although I had preached five hundred times before: I could hardly find any voice to read the first hymn. The reading of the Scriptures was less difficult; but it left me free to notice that there was a constant exchange of looks and words on the part of many of my hearers, and I knew that they were making up their minds. The devotional services are usually what I enjoy most; but yesterday my spirit failed me. The thought that it was generally understood that I was praying to be seen and heard of men was almost stifling; indeed, it was by far the worst of all: I felt like a slave-girl on the auction-block, who knows that all the sanctities of her nature are undergoing inspection and appraisal; and there was a long silence before I could say a word. Then, humbled by my hesitation, and wrenching away my thoughts from the place and scene, I spoke to God almost as if I were alone in my own chamber. By sermon-time, I was fairly desperate: the excitement gave an unnatural pitch to my voice; and I spoke with a rapid monotony, which I regretted, but could not prevent. I shrank from a renewed ordeal in the afternoon; but there was no escape. As I read my text, I thought of a very different passage of Scripture, which is said to have been quoted or paraphrased by Massillon, in his Sermon on Preaching: I mean the passage wherein Joseph says, substantially, "It is not to seek food that ye are come down to Egypt: ye are spies; to see the nakedness of the land are ye come."

CAMBRIDGE, Feb. 1, 1864.

Well, I am glad that I have finished my engagement at ——. Yesterday I had more peace of mind, and my delivery must have been much better than it was the Sunday before; but the audiences were smaller, and I saw at once that those who did attend had given their verdict, and were impatient to have another preacher on trial.

CAMBRIDGE, Mar. 7, 1864.

No signs of a parish yet! My old friend —— says, that, if I wish to be settled at once, I must take eggshells or fishskin; but I do not think they would help me at all. One Sunday I preached for a society where they have only a morning service, and received seven dollars and a half for my compensation. The committee-man informed me that they pay fifteen dollars for two services, and at the same rate for one. He is rich, and there is much wealth in the parish; but I wonder if it has ever occurred to them that I may find it difficult to support a family. I know they regard me with kindly feelings; and, as cruelty is out of the question, let me lay the flattering unction to my soul, that they take it for granted that a man of my worth has the ravens for his caterers, or it rains bread from heaven for me. The second Sunday I supplied a city pulpit whilst the pastor of the society was preaching in another city pulpit. His salary is twenty-five hundred dollars, and his house is full of costly gifts: he is taxed for twenty thousand dollars: still he made money out of a poor brother whose income is now less than six hundred dollars; for he received twenty-five dollars, and paid me fifteen. The third Sunday I went a hundred and fifty miles from Boston, paying nine dollars for railroad fare, and bringing back six dollars of my fifteen, to supply my wants at C., and Mary's at W. The fourth Sunday I preached near the

city, and received twelve dollars. Yesterday, having no employment, I gave a minister-at-large a labor of love in the morning, attending a church of the straitest sect in the evening, where I heard doctrines of the most shocking severity. The large assembly proved the strong hold which a terrifying theology has upon the public mind. Selden spoke the truth when he said, that "to preach long, loud, and damnation, is the way to be cried up. We love a man that damns us, and run after him again to save us." As I listened to the torrid sketch of the future destiny, not only of the grossly wicked, but of the uninstructed Heathen and less stringent Christians, remembering that Mary is in distress for more coal, I was sinner enough to recall what I had read the day before in the life of J. P. R.: "It would be well for us Hofers, if we could get some of the fire which we shall have too warm hereafter, in our stores in our lifetime."

In spite of the most rigid economy on my own part and on Mary's, we are running behind. To buy shoes for the children, the dear girl has parted with a gold piece which I gave her in our wooing time; and I have sold some of my books at a second-hand bookstore, to buy a garment which I have needed for a long while. I have slackened my correspondence with cherished friends to save stationery and postage-stamps. In order to learn the news, I visit the reading-rooms of the hotels in turn, so as not to attract attention by frequent calls at any one; and sometimes I go to the Athenæum, where I do not half enjoy the papers, because I am not a proprietor. Stolen fruit is not sweet when there is any activity of conscience; and I dread the shame of being turned out of places where I have no clear right to go: still I cannot be ignorant of what is going on in such times as these.

(To be continued.)

MEANING OF THE LATE ELECTION.

The late presidential election, which has so agitated the mind and the heart of the nation, has a much deeper meaning than comes usually from any party struggle or victory. It was not the triumph of a man, nor of a party: many of those who voted for Mr. Lincoln would have preferred some other man for the office; many who voted for him did not belong to the Republican party. The tremendous results resting on the election compelled men to lay aside their prejudices and party-feelings, and vote for what would save the life of the nation. Fortunately, there were but two issues, and those very intelligible: there was no third party in the field to confuse the judgment of voters. We may assume that the object of both parties was the same, — to save the country, and bring about a peace which should be lasting: they differed as to the measures to be adopted. The Democrats said, in their Chicago Platform, "The war is a failure: we ought immediately to treat with the rebels, suspend hostilities, and endeavor to induce them to return into the Union by agreeing to secure all their rights." The supporters of Mr. Lincoln said, "The war is not a failure, but, so far, a success; and we will carry it on until the Rebellion is crushed, and the Union restored without slavery." The issues, then, were these two: First, shall we treat with the rebels, or shall we conquer them? Second, shall we restore the Union with slavery, or without it? Nothing could be more simple and intelligible than these issues: they were perfectly understood by the whole nation; and the nation, with astonishing unanimity, has declared that we will not treat with the Rebellion, but crush it, and that we will not restore slavery, but abolish it.

Nothing ever occurred to give such confidence in human

nature and in free institutions as this result. Never has a nation shown more faith and courage, a more inflexible purpose, and a more profound conviction, than now. That after these years of war, after such immense losses, after such increased taxation, after such a rise of prices, amid the opposition of European nations, there should be no discouragement, no despondency, but a more united purpose than at first, is certainly a great credit to our institutions, and to human nature. No one foresaw such a result; it was not brought about by the will of man; it came by one of those inspirations, which, from time to time, awaken the better life of a nation. It is a new presage of victory, as much so as when the land outside of Rome on which Hannibal encamped was sold at auction in the city at a high price. We may say of America what Milton said of England: "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle, mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam, purging and unsealing her long-abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and, in their envious gabble, would prognosticate a year of sects and schisms."

LIFE-MEMBERSHIPS IN THE AMERICAN UNITARIAN ASSOCIATION.

This subject of life-memberships has of late been sadly overlooked by the friends of the Association. In times past, it was not an uncommon thing for twenty or more new names to be added to the list of life-members in a

year: last year, only six were added; and the year before, but five.

It used to be considered important that every Unitarian clergyman should be a life-member of the Unitarian Association; and it was the custom, as soon as a young man was ordained, for one or more of his parishioners to contribute the $30 necessary to make him such. An evidence of this is found in the fact, that nearly all the elderly clergymen of the denomination are life-members. Of the forty ministers who have received the degree of D.D., all but four are thus connected with the Association. That this excellent custom has not prevailed much of late, an examination of the list of life-members makes very evident. There are, at the present time, some eighty ministers, mostly young men, whose names cannot be found there.

Now, if we believed that this change resulted from a diminished interest in the Association, we should not deem it worth while to write this article. But feeling sure that no other explanation is required than the fact that attention has not been, of late, so often called to the subject as formerly, we are led to make a few suggestions, as a reminder to our friends, of a duty, which, we are confident, would not have been neglected, had it not been forgotten.

We would suggest, therefore, that it is very desirable to have it once more the understanding in all our parishes, that, after a minister is ordained, one of the very first things to be done is to make him a life-member of the Unitarian Association. Only let such an understanding exist, and the matter can be very easily and quickly arranged. If in no other way, some energetic lady can undertake the work; and we are sure that such a one can collect, in a few hours' time, $30 for so worthy an object in any one of the eighty societies referred to.

When the money is paid to the Association, and the certificate given to the pastor, those who have aided in the matter will have the satisfaction of knowing that they have done these three good things, — First, connected their minister for life with an Association in whose welfare he is deeply interested; second, presented him with a life-subscription to its "Monthly Journal," a work which he cannot well do without, and for which he will have to pay every year as long as he lives, if he does not receive it in this better way; and, third, given $30 to a most excellent cause, — one that greatly needs such aid. This will surely be recompense enough for all the money spent and trouble taken.

But ministers are not the only persons who ought to be life-members of the Association. To make it in the highest degree successful, the aid of laymen is needed in the management of its affairs. We would, therefore, further suggest that it would be well for every Unitarian layman who can spare $30 for such a purpose, to make himself, without delay, a life-member.

The Association never needed funds more than it needs them now. So it is a most excellent time for its friends to make themselves life-members. No argument is required to show what a gratifying effect a general movement of this kind would have on our exhausted treasury. One life-membership from every parish in the denomination now sustaining regular preaching would give us more than $6,000.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 14, 1864.—Present, Messrs. Kidder, Clarke, Brigham, Barrett, Winkley, Ware, Sawyer, Smith, and Fox.

The Report of the Committee on the India Mission, laid on the table at the last meeting, for consideration at this, was taken up; and, after some discussion, it was voted to indefinitely postpone the whole subject.

The Finance Committee reported, that there was an immediate want of nearly $2,000 to meet the liabilities of the Association, and recommended that the Treasurer be authorized to sell a portion of the invested funds to supply the need, with the understanding, that, as soon as possible, the amount should be re-invested.

The Committee on New-England Correspondence reported concerning a movement now being made, with good prospect of success, for the formation of a Unitarian society in Montpelier, Vt.; and authority was given to them to send a preacher there for as many Sundays as might seem desirable, at the expense of the Association.

The Committee on Army Missions reported, that their Chairman, Rev. Charles Lowe, had started, a few days before, on a tour of inspection, with the intention of visiting the hospitals at Philadelphia, Baltimore, Annapolis, Washington, Alexandria, Fortress Monroe, and City Point, and, if possible, the Army of the Potomac. He would endeavor to make arrangements at all these places, by which the army tracts and other publications could be faithfully distributed without expense to the Association; and also to ascertain where agents could be most profitably employed.

On recommendation of the Committee on Publications,

a copy of each of the publications of the Association was voted to the society in Houlton, Me., for their parish library.

The Special Committee, appointed to devise plans for increasing the usefulness of the Association, reported that they had decided it best to call a meeting of the Association, to be held in Boston, December 6 and 7, for the purpose of awakening a stronger interest in its work, and thus obtaining the funds so greatly needed to carry it on. The report was adopted; and all the arrangements for the meeting were referred to the Committee, which was enlarged by adding Messrs. Kidder and Smith.

After the transaction of other business, the Board adjourned to Monday, Dec. 5.

SPECIAL NOTICE.

A MEETING of the American Unitarian Association will be holden on Tuesday and Wednesday, December 6 and 7, in Boston, at one of the South-end churches. The object of the meeting is to awaken interest in the work of the Association, by laying before the churches the condition of our funds and the demand for our labor. Drs. BELLOWS and BRIGGS, Rev. Messrs. POTTER, BRIGHAM, LOWE, and others, will address the meeting. We can assure our friends that it will be interesting to them, and we believe it will be profitable to us. We hope the friends of our faith will give us a full attendance.

Clergymen with their wives will be entertained by families in the city. Further particulars will be given in the "Register" and "Inquirer."

RUFUS P. STEBBINS,
CHARLES LOWE,
WARREN SAWYER,
HENRY P. KIDDER,
CHARLES C. SMITH,
} *Committee.*

INTELLIGENCE.

Rev. STEPHEN H. CAMP, a graduate of the Meadville Theological School, in the class of 1863, and recently a chaplain in the Gulf Department, was installed as pastor of the society in Toledo, O., on Wednesday, Oct. 26. The exercises were conducted as follows: Introductory services, and right hand of fellowship, by Rev. A. G. Hibbard, of Detroit, Mich.; sermon and installing prayer, by Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; charge to the pastor, and address to the people, by Rev. Robert Collyer, of Chicago, Ill.; benediction by the pastor.

Rev. SAMUEL W. MCDANIEL was installed as pastor of the society at Neponset Village, Dorchester, Mass., on Thursday, Nov. 3. The order of services was as follows: Anthem; introductory prayer, by Rev. Solon W. Bush, of Roxbury; reading of Scriptures, by Rev. Benjamin H. Bailey, of Dedham; hymn; sermon, by Rev. Eli Fay, of Woburn; prayer of installation, by Rev. William P. Tilden, of Boston; hymn; charge, by Rev. Nathaniel Hall, of Dorchester; right hand of fellowship, by Rev. Thomas J. Mumford, of Dorchester; address to the society, by Rev. James Freeman Clarke, of Boston; concluding prayer, by Rev. Albert B. Vorse, of Littleton; hymn; benediction, by the pastor.

Rev. JAMES SALLAWAY was installed as pastor of the society in Clinton, Mass., on Thursday, Nov. 10. The order of services was as follows: Anthem; invocation, by Rev. John B. Green, of Leominster; reading of the Scriptures, by Rev. E. C. L. Browne, of Bolton; hymn; sermon, by Rev. Ezra S. Gannett, D.D.; prayer of installation, by Rev. Alonzo Hill, D.D., of Worcester; charge, by Rev. George M. Bartol, of Lancaster; right hand of fellowship, by Rev. Rush R. Shippen, of Worcester; address to people, by Rev. Leonard J. Livermore, of Lexington; concluding prayer, by Rev. Henry H. Barber, of Harvard; benediction, by the pastor.

Rev. SETH SALTMARSH is for the present supplying the pulpit of the society in Hubbardston, Mass.